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Published by the Boston Wesleyan Association, under the Patronage of the New England Conference of the Methodis Episcopal Church.

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WILLIAM C. BROWN, Editor-D. S. KING, Agent.

Office No. 32 Washington Street.

DAVID H. ELA, Printer.

FOR ZION'S HERALD. REV. O. SCOTT.

seems to expect I shall consider his communica- the equity and the wisdom of this law, as it does tion in the Herald of the 7th inst. an evasive an- the law, "Thou shalt not steal." swer to my questions, but presumes if I give it a I ask the gentleman if this is not so? Is not confess I do not know what evasion means.

The first question I asked him, was as follows :holder by causes over which he had no control?"

gether giving me a direct answer. In my ques- of the sinful nature of these circumstances, theretion, there are qualifying clauses, which give it a fore, he would stand approved. ded in all his succeeding arguments.

Are there then slaveholders, whose slaves have of our Southern Christian slaveholders.

ed apon. Nothing is independent, but one general parent gladness. teliance and confidence exists throughout. Hence,

led before his country and his God. produced by causes over which he had no control? would be guilt attached to his conduct. If the

control. This is the more obvious, when considered in relation to moral and religious subjects ;for in these, a man's principle is law, and when his conduct is in accordance with his principles, guaged by his consciousness of right and wrong, he can no more change his course, and feel that he is doing right, than he can change the essential elements of his nature. This is liberty of conscience; and public sentiment (and I know of no man who urges the sentiment stronger than Mr. Ma. EDITOR-The above named gentleman Scott,) as justly sustains and enforces the necessity,

second perusal, I shall be convinced that it is an- every man bound, by every rule of religion, moswer direct! I have done this, and even more, but rality and justice, to pursue the course he thinks is cannot see that he has answered me directly. He right? Most assuredly he is: notwithstanding, for has in the very onset, answered other questions than the want of proper light on particular subjects, his mine. He has done this by denying, with one un- notions of right and wrong respecting them are qualified, general assertion, the very premises on erroneous, and consequently, his measures conwhich the important principles contained in my cerning the same, must be injudicious. If it should questions, were founded. After making this altera- be said he is guilty for not having better informed tion in the premises of my questions, and substitut- himself in the beginning, I have already replied, ing other and different ones, he proceeds to answer that the circumstances with which he is connectthem in the affirmative. If this is not evasion, I ed, both of a physical and moral nature, tended specifically to produce his peculiar views, and he considered that to act otherwise, would be com-"Is every man upon whom slaves are by inheritance mitting a sin. Hence, he was morally obliged to entailed, guilty of sin, for being thus constituted a slave- do so; and hence, when by and by, he saw the evil consequences of his course, though it would He answers this, by denying that any such case exists. He says "no man can be constituted a feel that he could not previously have acted otherslaveholder without his consent"-nor have slaves wise. He could conscientiously say, he had beentailed upon him, by causes over which he had come thus involved, by causes over which he had no control. Deduct this from the question, and no control. The gentleman may say, the circumwhat is there left? It would read thus, Is every stances which thus influenced the man, were of a man who holds slaves thereby guilty of sin? This is sinful nature, and therefore he should not have the question he labors to answer. But this is not been governed by them; but it will be borne in my question. Hence I say, he has avoided alto- mind, that the individual thus acting, was ignorant

specific character. He has thrown out its specific character, formed a basis to suit himself, and mitting a principle, which would give great license on this basis, has proceeded to answer all the suc- to sin. But I say no! No person can be protectceeding questions. Therefore, having started on ed by it, unless he has been sincere in his purhis own premises, and not on those I proposed, poses, and unless he has made great effort to know and having continued in reference to the same, being wrong, or having evaded in the first place, it difficulties in which he is involved, nor the causes ews of course, that he was wrong, and has evaprinciple, and he can most emphatically say, that

From the course Mr. Scott has taken in reply to he could not have prevented these consequences my first question, the nature of the argument is Having established the fact, that one person changed. Instead of discussing the effects that may, by causes over which he has no control, be would result from measures growing out of prin- come involved in difficulties, I assume the ground, ciples coinciding either in the affirmative or negative of that question, I must turn aside and sub- volved. And if they may be thus swayed from right stantiate the premises on which the question is on one subject, they may err on any subject. Affounded. I wish, however, to observe here, that it ter what I have already said, I consider it unnecesis strong evidence that a man cannot defend a pro- sary to argue these points, but rather that they are posed position, when the only reply he makes is, self-evident propositions. I shall therefore proceed to dispute the possible existence of such a case. to apply these observations to the present condition

been entailed upon them, or whose conditions have | The institution of slavery is of ancient date become such, by causes over which they had no The discussions which took place at the time of its formation, have long since been forgotten, or In the first place, I presume it would not be de- ceased to operate in the minds of our Southern nied that a person may pursue a course which brethren. Their fathers and their fathers' fathers leads to disastrous consequences, and still be ig- established it, and interwove it into all their civil norant of the tendency of his course. He may and social institutions. The government of the study to know his duty, and he may verily believe nation recognized it, and gave it an official protecdoing right, and, at the same time he may be tion. Their own State governments, not only instituting a system of things, which will eventu- sanctioned it, but enacted, in their opinion, wholeally involve himself and others in great difficulties, some and salutary laws for its due regulation. The This is true in morals, in science, in mechanics, abstract principle of right, in holding human beand in the social relations. Of course, then, it ings as property, either did not operate on their would obtain in politics. And though the course minds, or if it did, they carefully concealed it. such a person may pursue, be wrong, from the be- Slavery soon became identified with all their inginning to the end, still he would not be crimina- terests. They held forth that it was essential to ted, because he was actuated by sincere and hon- their well-being as communities, and to us as a est intentions. Were I called upon to establish nation. They drew a seemingly plausible reason, this position farther, I would, after showing that from that particular providence, which had thus principles and judgment must determine the rule planted them on a soil, and in a climate, better of a man's proceedings, show that it is an easy, adapted to the constitution and the labor of the and almost necessary thing to err in judgment, and slaves, than that of their owners. Their number to adopt erroneous principles. This may be in soon increased, and it was found necessary, in orconsequence of the influence of circumstances, the habits of society with which he is connected, the ordain laws more in detail, touching every condition example of influential associates, the effects of early that was supposed could obtain between both masinstruction, or it may result from dilligent research ter and slave. In this, the master was made responor common reading. Beside, it must obtain in sible for his slaves. He was bound to feed, clothe those cases of monomania, with which commu- and protect them; and he was also liable for damhity at the present time, seems to be too much ages or injuries they might inflict on community. crowded. One little organ in the tabernacle of He was also bound to continue to hold them as the brain, becoming diseased or prematurely developed, or stimulated, or prostrated by the influence of circumstances, may destroy the equilibri- pate them. In all this, great care was taken to um of sensorial action, and thereby disarrange the impress on the public mind, the justice and the humental faculties, and produce one general chaos in manity of their course. Slavery thus gradually bethe principles and purposes of the individual.— came riveted to them, in every relation of their conThis is necessary from the fact, that in the mental, as well as in the animal economy, every thing is dential origin and maintenance, and endured its relative in its operation, and only acts as it is act- evils and its advantages, with composure and ap-

This is the condition of things into which the drange one, and general confusion is the result, fathers of the present generation of our Southern I this may, and often does occur, in a greater or brethren, introduced their sons and their daughters; degree. Sometimes it is not even perceiva- and this was the inheritance entailed upon them. he; still the fact exists. Such an individual's prin- The children, as is natural, and not knowing the siples and judgment, of course, would be wrong, tendency of their measures, followed the precepts and the general policy of his measures must ne. and examples of their fathers. They received the cessarily be wrong; yet he acts according to his patrimony innocently, and held it as a sacred gift. best understanding, and feels conscious he is do- Their feelings, their principles, and the laws o ing right. Such a person, notwithstanding the ru- their country, not only sanction their proceedhous effects of his influence, would stand acquit- ings, but compel them to continue them. Here then, they remain, still in the possession of their The question now arises, could be prevent this fathers' legacies; enjoying peaceful and quiet Mate of things? or, is there not a state of things, homes, with the associations of history, of tradi tion and experience, all confirming their principles of No one can deny this. If it is not so, then there right, and approving the course they have pursued. I ask now, if I have not made the position clear, Pestion is asked, could be not have taken another viz., that there are slaveholders, whose slaves have fourse? I answer, then he would have done vio- been entailed upon them, or whose conditions have bethee to his conscience, and acted in opposition to come such by causes over which they had no conhat he considered correct principles; and when trol? If the gentleman cannot understand it, look at person is driven to this extremity, and finally it further. I do not attempt to apply the principle to ubmits to conscience and principle, and governs the fathers of the present system of slavery, though limself accordingly, it may very justly be said, his undoubtedly many of them were actuated by honest colline is directed by causes over which he had no motives, and even by the obligations of duty; con-

BOSTON, WEDNESDAY, FEBRUARY 28, 1838,

They have been taught that it is right to hold slaves. destruction, all those whom he has bound himself to It is the custom of the country. It was the custom protect. of their fathers. They see in their peculiar situation, necessity for it. Their fathers died and willed the influence to place his country in the same imminent fathers, forbid emancipation. The orphan children And nslave them. They know the slaves must suffer, if law in the destructive train!

es? Most certainly they could not. This I have other sentence he ever wrote. established on the ground of the peculiar condition And is it possible, that a Methodist minister is proand a community's sense of right, must prevail, and ligion, which are mild, peaceable, charitable, full of in accordance with the same. All this at the South, and in the other, holding forth belligerent, denunciatoabuse our slaveholding brethren, because we know it. He may renounce it, and for the honor of his hey are providentially and necessarily placed in their species, and the age in which he lives, I hope he will.

present unenviable condition.

question, viz. " Is every man upon whom slaves are by inheritance nolder, by causes over which he had no control?"

As I have established the basis on which the ques-

The second question I proposed, viz.

of man-stealing?" He attempts to answer in the same manner as he did the first question, viz., by denying the existence Herald. of such a case. The same argument which I made to the first question, is applicable to this one, and deands a similar reply. I consider the premises made out in my argument to the other question, and when the question I proposed is answered, either in the afto Mr. Wesley "-every slaveholder is chargeable he throws out the necessity of his being a slaveholder, which materially alters the question, and in the econd place he gives us Mr. Wesley's opinion instead of his own. I wish to say here, that I can read and think I understand Mr. Wesley's opinion on slavery and other subjects, and presume other readers of the Herald can do likewise: and I would be much obliged to the gentleman, if he will tell us less of Mr. Wesley's opinion, and more of his own, with the easons he has for the same. I presume however, when he finds the clause making the slaveholders'

which he closed his answer to my question. My third question, viz. nd circumstances, and at all hasards to his slaves, to his ountry and to himself, instantly to absolve his civil rela-

case one of necessity, has a right to its place in my

mestion, he will retract the sweeping accusation, with

form us. I conclude, however, that he forms it on this is abolitionism, I pray the Lord to keep me from the affirmative. Does the gentleman mean so? and then I will answer him. Here it will be perceived he admits the necessity in Again, the gentleman seems to insinuate, that the party feelings, as to assume a ground altogether at va- the broad position that they are not, because he knows impractical.

romulgated the following doctrine.

else a man shall know his duty, especially in relation mean legal rights. o civil and social affairs? Yes! that it is a man's duty to violate his moral, civil and social obligations, condition of the circumstances around him.

sequently, they felt that they were justified in their | 3d. That it is the duty of every slaveholder to place | ists, are the cause of their own mal-treatment; for it course. But I apply it to the present generation. in imminent danger, with a strong probability of speedy

4th. It is the duty of every slaveholder to use hi slaves to them. The laws which were made by the danger, with the same probability of destruction.-

must take them, or somebody else will worse than 5th. It is the duty of the slaveholder himself to fol-

they do not take care of them, -may be it was their. These are the real sentiments contained in an mfather's last request. They feel it their duty to do it. swer to my question, by the Rev. O. Scott, a man The laws forbid it, unless they receive them and own who is a leader in the cause of abolitionism. And them as property; and they not being aware that it must we infer from this, that these are the scutiments wrong thus to own them, and it being for their of the whole party? I presume the gentleman will nterest to own them, and feeling it also a duty im- deny that they are his sentiments; and I should think osed upon them, they not only receive and hold he would; for any man, making any pretensions to them, but they feel that they are compelled to do so, respectability of intellect, ought to blush and hang and they are compelled too, by causes over which his head, and even disown them, if he has ever been they have no control. Is it said that they might, not- so fanatically radical, as to put forth such sentiments withstanding all these compelling circumstances, as those. Still, they are his sentiments, if his sentihave refused to receive them, and even suffered mar- ments are as he has expressed them. I charge them tyrdom first? I answer, why should they? They upon him. They are contained in the answer to apposed it was right to receive them. They even my question. I do not in defending this, wish to put felt it a duty to receive them, and had they refused, him upon the ground that slavery is maintained by nethey would have felt that they were unworthy the cesity, any further than the question he answers, and confidence their fathers and the public placed in them, the language he employs in answering it, signifies. and consequently felt condemned and unhappy. The whole is contained in a few short sentences, and I ask again, could they control these circumstan- it is spoken as prominently and emphatically, as any

of circumstances, and on the principle that a man fessing with one hand, the principles of our holy rethe character of private and public actions, must be loving kindness, sympathy and brotherly affection: eing in favor of slavery, of course the system, to us ry and schismatic doctrines, more pernicious and inodious, extensively prevails, and though we mourn consistent than ever was detected in heathen mytholoover the evil, still we will not criminate, defame and gy? Yes! truly, such is the case. He cannot deny

I should here follow out the principles, laid down Having established the proposed position, and the by Mr. Scott, farther, but the destructive tendency of one which Mr. Scott so unceremoniously denied, I them is so obvious, I leave the readers to follow and now call upon him again to answer my proposed examine themselves. I wish however to premise, that were there ever sentiments promulgated, more pregnant with the spirit and principles of mobocracy ntailed, guilty of sin for being thus constituted a slave- than is contained in those which we have just considered?

The answers to my remaining question, viz., 4th, ion is founded, I shall expect a direct answer. If 5th and 6th, I shall leave for another time; because however, he still doubts the truth of the position, and in the first place, this communication is already long, wishes farther to discuss the premises, I shall be hap- and in the second place, I cannot tell whether he intended to answer them in the affirmative, or negative, or in such a way as not to commit himself on either "Is every person who stands in the civil relation of side. True, he appears to have answered them in the affirmative, but I would not wish to charge him thus, ces, or from benevolent motives, chargeable with the crime until I am sure that this is his meaning; and I will thank him to enlighten me on this point in the next

With regard to the time and place for rebuking sin, Mr. Scott says, "the time is now, and the place is every where." I suppose then, if he should chance to find a man intoxicated to insensibility, in the street, he would feel it his duty to stop and preach a moral leccarry with him a guilty conscience. In other words, with the crime of man-stealing. In the first place, course, having no regard to habits and laws of country, and of individuals, nor to feelings and circumstances of times, nor to the consequences of measures pursued. To illustrate this principle, would take more time than can be allowed in this communication. I simply wish to hold it up to the view, and let the public judge of the beauty it contains. I wish however, to observe here, that the Bible enjoins this rule-If we cannot rebuke sin in this place, leave it and go to another one.

I wish the reader to notice another feature in Mr. Scott's reply, which strengthens a position I have taken in a former communication. It is this. I stated that the abolitionists had, by their insults and odi-"Is it the duty of every slaveholder, despite of laws ous proceedings, provoked their opponents to madness. He does not deny it, but attempts, as he has done before, to justify them in their "insulting and odious proceedings," by saying that "Christ," &c. Mr. Scott has answered more directly, and in the "have done the same thing." What, "Christ," &c. ffirmative. But whether he does, or does not form pursued an odious and insulting course? This is the is opinion, on the ground that there is a necessity in sentiment which Mr. Scott holds forth-and still he ur Southern brethren holding slaves, he does not in- professes to be a follower of that same Christ. If

the ground that there is no necessity in the case, and it. The gentleman may deny that these are his senyet be cannot, because the necessity of the case is timents. But I charge them upon him, and as proof, prolved in the question, and he has repeated it in cite him to the last section but three, in his article to his answer; for the question supposes that the laws which this is a reply. This is not the first time the ompel the slaveholder to hold his slaves, that the gentleman has taken the same ground, and I have alrcumstances connected with the same are altogeth- ready answered him in detail, in former communicaer in favor of it, that the welfare of the slaves, the tions. True, he asks at the close of this sentence, if good of the country, and his own happiness, would they, "Christ," &c., were mental mobocrats? To this e jeopardized by this instant emancipation; and still, I reply, that the gentleman must first show that they the face of all these facts, the gentleman answers pursued a course which brings them under the rule,

the premises of the question, still is so blinded by slaves are not held constitutionally. He dare not take iance with these premises, and of course irrational and he cannot sustain it. But how does he do it? He does it by taking laws which were enacted with par-Mr. Scott then has, in his answer to this question, ticular reference to one class of citizens, and applying them to another class, for whom they were never in-1st. It is the duty of every slaveholder to rebel tended, and for whom there is a distinct code of laws. against the laws of his country, and by force too, if I shall therefore meet him here with a re-assertion of e cannot without it, because he must at all hazards. | what I before said, viz., that the slaveholders do act 2d. It is the duty of every slaveholder, to act con- constitutionally; for the laws of the general governtrary to duty, so far as duty is learned from the cir- ment, and of the State governments, declare to them, sumstances in which he is placed-and I ask how and protect them in these rights; by rights here, I

The gentleman asks, why the abolitionists are not treated better? To this I have before answered, I reby not only disregarding, but by actually instituting gret that they are opposed by force, or unlawful means. measures, directly opposed to the instructions and I would wish to have any and all those punished, who thus oppose them; still, I say that they, the abolition- saving money.

[Whole No. 439.

is easily shown, that mobs and riots, are the legitimate offspring of modern abolition measures.

He farther asks if I have raised my voice against the course Congress has taken, respecting abelition petitions? I answer, yes! I think Congress is bound to receive and give a respectful hearing to all petitions emanating from respectful sources, and couched in respectful language. But I believe that the abolitionists may thank themselves for the course Congress has taken. It is only the direct result of their measures. They could not expect that petitions coming from, at least, doubtful sources of respectability, and couched in "odious and insulting" language, would gain a hearing; and though there may have been but few instances of petitions of this character, still, a few are enough to irritate and sour the mind of Congress, and cause the rejection of the whole of

them. Boston, Feb. 20, 1838.

FOR ZION'S HERALD.

A. B. Snow.

CONFERENCE RIGHTS. Mr. EDITOR-A vast deal is written at present,

on the subject of Conference Rights, and to most, I doubt not, the controversy has become so involved in inextricable mazes of words, quotations, definitions, and extraneous matter, as to be almost unintelligible. On both sides there seems to be a wandering off, beyond the comprehension of men of limited attainments, and unused to such prolix controversies. I have thought if the facts in the case, and the question itself, could be embedied in few words, as I believe it may, many might have a clearer understanding of the matter. The question is one of great importance. It took its rise from a subject of vast moment to the country, both in a religious and civil point of view; it should be met, and fearlessly discussed, as all questions of importance ought to be. But what is the issue to which these contending parties have been brought? Simply this. The one side declare it to be the right of an annual conference to make known as a body, their sentiments on any and every moral question of the day, slavery not excepted. And to do this in a manner fully accordant with the Discipline of the M. E. Church, which they claim brings forward all these questions, and which justifies them in thus declaring their sentiments, acting entirely on their own responsibility. The other oppose this view of the subject, declaring it unconstitutional and subversive of order, and hold, that beyond the business laid down in the Discipline, which annual conferences usually de, it is at the pleasure and option of the presiding Bishen to permit.

Now, if I have stated the case fairly, and I think I have, here we are presented with a fair view of the whole field of contention; and without bringing to view the arguments of each side, every individual is prepared to form some judgment upon the strength of either position. If, on the sne hand, the claim respecting conference rights be established, it will appear the most consistent, and only just ground of action. But if on the other firmative or negative, I hold myself ready, either to for here is a time and a place, and here is a great sin, a tremendous power is thrown into their bands, agree with the gentleman, or maintain different grounds. It is true, he closes his answer to this question with the sweeping declaration, that, "according to the statement of t be proved) it is at war with sound reason. uine piety.

And this last point finds many advocates. A presiding elder told me the other day, "that he thought an annual conference had no power nor right to express an opinion on any one of the moral, or religious points touched by the Disciplice," and referred me to a late number of the Christian Advocate and Journal, as containing something conclusive to the point. I read the article alluded to, but still am unconvinced. Something mere than the ipse dixit of a man, who says that slavery is placed in the Discipline on the least objectionable ground, is needed to convince me of this. I firmly believe, it is our right as a conference, to express our opinion on all points of a mored and religious nature. Nor was this right ever denied or objected to

till slavery came on the docket. Then sir, the dreadful Este procul profani! resounded in our ears Then we were told, that some things we might do and some things we might not do. Then, si came into operation a system of partiality and pro scription, by which those in favor of slavery, hav been permitted to exercise the right contended fe and do so even to this day, as is seen in the r solves on this subject, passed at the late Georgia annual conference; while those on the epposite side of the question, must shut their mouths and be still! yea, compelled to be silent, while sevents thousand of their brethren and sisters are in chair and two millions five hundred thousand of their fe low creatures are in hopeless bondage. Why th partiality and distinction? Because it is consensu with the spirit of slavery! It is the distinction o HEMANITAS. slavery! Yours, &c. January 13, 1838.

How to SAVE IN LITTLE MATTERS .- Procure a book and keep an exact account of all your expenditures. At the expiration of three months, review the account and see how much you have expended in fourpenny and ninepenny items, which you could have done without as well as net. Then see to it that each ensuing quarter shall be minus just those things. In many cases the aggregate would be found more considerable than you would be aware of, unless you kept such an account.

The true economy of housekeeping is simply the art of gathering up all the fragments so that nothing he lost. I mean fragments of time as well as matters. Nothing should be thrown away as long as it is possible to make any use of it, however trifling it may be; and whatever be the size of a family, ever member should be employed either in earning .

#### Revivals.

"When a people are in peace, united together, and continue constant in prayer to the Lord for a revival of his word, they must have success."

REVIVALS .- There seems to be a good work going on at present in many parts of the country. Our various exchange papers bring to us the most heart cheering acounts of revivals in the North and South, East and West. ut God has so highly favored our own conferences, (Pittsurgh and Erie) and the preachers, in turn, have so highly wored us with accounts of the work of grace, that we find no room to copy from other papers .- Pittsburgh Con.

FOR ZION'S HERALD.

TAUNTON, MASS. DEAR BROTHER.—The work of God in the conversion and salvation of sinners, has been gradually

progressing in this place between two or three months past, to the joy of many hearts.

For some time previous to the holding of our protracted meeting, which commenced December 5th, the quickening spirit of God was evidently operating in the church; two had obtained the precious pearl of "perfect love," and were blessed with the clear witness of the Spirit; others were impressed with the importance of a deeper work of grace, even the entire sanctification of their hearts; and considerable feeling was manifested in reference to the salvation of

You were informed by Br. Otheman, who, some six or eight weeks since, gave your readers a brief notice of the state of things as they then existed in our church and congregation—that our protracted meeting was preceded, as in our humble opinion all meetings of the kind should be, with a day of fasting,

humiliation, and prayer; it was a searching, solemn, interesting and profitable occasion.

Our meeting commenced well, and as it progressed, increased in interest, spirituality, and influence, and closed with the blessing of God. Some three or four were hopefully converted the first week, and about twice that number the week following, during which, we held meetings three afternoons, and every

Our evening meetings since, mostly prayer and class meetings, have been very frequent and very

The brethren have been gradually coming up to the help of the Lord, as their faith, love and zenl have increased, often expressing desires to be sancti-fied wholly—"to be filled with the fruits of rightcousness," that they may be prepared for more extended usefulness in the church, and finally for the babitation of the "just made perfect."

ee the first of December, between forty and fifty, including reclaimed backsliders, have professed to have obtained remission of sins through faith in Christ; and rising of forty have joined the M. E. Church on probation, nearly one half of whom are heads of families, and a number are young men, who, we ardently hope, will live for God, and be instrumental in promoting the interests of His ad-

vancing kingdom.

Within a few weeks, a number of our Sabbath school pupils, have manifested a desire to obtain "the penri of great price," and three or four, have we trust, given their hearts to the Saviour. Our Sabbath school, by the way, is in a prosperous state; two Bible classes, one of each sex, including a number of the converts, have recently been formed, and are doing well. All praise and glory be given to God.

We are still praying, preaching, watching, and fasting, to the end that souls may be saved from death!

"Lord increase our faith," keep us low and humble before thee, endow us with wisdom to win souls, and give us to see thy salvation continually, for Jesus' sake, Amen.

M. Dwight.

Amen. Taunton, Feb. 20.

FOR ZION'S HERALD EAST WEYMOUTH, MASS.

Br. Brown-The Lord has blessed, and is still refreshing our church and people in this place. The church had been rising in spirituality for some time, which prepared them for a successful extra meeting, which commenced on the 30th of Jan. The Lord was sensibly present at its commencement, and each eeting was increasingly powerful. We succeeding meeting was increasingly powerful. We were, and still are blest with great unanimity of feeling and effort in the cause of Christ. A spirit of eculation was perhaps never less known, on a simiar occasion. No one seemed to inquire, or have the least anxiety who should preach, only that the Lord would sanctify his people and save souls. Parents were much concerned for their children, and publicly asked prayers for them. The brethren were laborers : and each seemed to perform his part in its proper spirit, time and place. We wish to be grateful for crumbs, but cry for larger supplies of the children's bread. About fifteen have been converted and reclaimed, and a spirit of conviction still rests on the We are expecting and praying for more glo-

Affectionately yours,
B. F. LAMBORD. East Weymouth, Feb. 19.

Scituate, Feb. 12.

rious displays of divine grace in the salvation of sin-

FOR ZION'S HERALD. SCITUATE, MASS.

Br. Brown-I would contribute a little, though but a little, compared to the thousands which have been recently reported in the Herald, who have been brot git into the kingdom of Christ. We have been trying to establish the old land-marks of Methodism in Scituate, The Wesleys' and Abbott's plain style of dispensing the word, the doctrine of immediateism, has been ur ged, and the revival of the primitive mode of conducting and arranging bands, and class-meetings have been signally owned and blessed by God. The church has arisen in spirituality—is well united, and an inquiry is going forth among many, "What shall I do to be saved?" We have received on probation, thirteen within a few weeks, and a number of others will probably unite soon. We have used no extrary means, but we are striving to be uniform in all our work, doing one work, and not leaving another good work undone. Which member of the whole body has been the most efficient, we cannot tell; we have all pulled, and pulled altogether. Brethren, pray for us, that this work may not cease until victory shall turn on the side of truth. Very affectionately yours, I. WASHBURN.

FOR ZION'S HERALD.

SOUTH VARMOUTH, MASS. Ba. Brown-God still favors us with his gracious presence. We have just closed a protracted meeting in this place, which resulted in the conversion of several souls, and the reclaiming of a number of backsliders. Since Conference, there have joined its on trial, twenty-four, and in full connection twelve. The prospect is good for a general work. To God be all the glory.

G. W. Stearns. the glory. Feb. 22.

FOR ZION'S HERALD. MONSON, MASS

The Lord is reviving his work in this place. Different denominations are engaged in the work. I should think more than fifty persons have already experienced religion, and the work seems only to have Yesterday in the afternoon, sixteen were at the altar for prayers, at the chapel.

J. W. LEWIS. Feb. 19.

CONCORD, MASS.

Br. Brown-The Lord has begun to revive his work in Concord, Mass. We have had preaching there three Sabbaths, and the congregations thus far there three Sabbaths, and the congregations thus far there three Sabbaths, and the congregations thus far flave been large and serious. We have held our meetings in the Lyceum Hall, situated in the centre of the town. At the close of the third service, last couraged to pursue our labor. This circuit is expected to be remembered. Sabbath, ten arose and requested to be remembered

in prayer. Concord is an important place; we have there w warm friends. It is to be hoped that the brethren try and make their arrangements so as to afford them a Sabbath-day's preaching, whenever they may be tending to some the fore part of the year atcalled upon.

Malden Centre, Feb. 22.

FOR ZION'S HERALD. NEWBURYPORT, MASS.

Br. Brown-The good work of the Lord proresses gloriously at present in this ancient town, etween forty and fifty were at the altar last evening.

The Lord is also favoring Br. Tracy's church with The Lord is also lavoring powerful and good work. More soon.

J. HASCALL.

Newburyport, Feb. 23.

FOR ZION'S HERALD. EDGARTOWN, MASS.

The Lord is gracious to us in this place. Numers of the church are much quickened and revived,

Yours, in Christian bands, A. KENT.

WILLIMANTIC CIRCUIT, CONN.

witnessing the wonderful displays of his power in the salvation of souls. In a short time, about twenty have E. Wadsworth, Rev. H. G. Leigh, Rev. J. Early, and vitnessing the wonderful displays of his power in the

oo among his people,

It gives us no small happiness amid various excite-

of religion. And it appears to be pretty general mong the people on this part of the circuit.

SILAS LEONARD. Willimantic, Feb. 16.

> FOR ZION'S HERALD. UNCASVILLE, CONN.

Ba. Baows—It may rejoice the friends of our com-mon Zion to hear, that while the Lord is pouring out his Spirit in other places, he has blessed us at Uncas-We are situated here, much as our friends are at other factory villages, as it respects holding extra eans of grace. We could do nothing of the kind in the day time, and but little in the evening until afer eight o'clock. Thus circumstanced, we began our neetings, and blessed be God, we have not labored in ain. The church is evidently on mach better ground. Trembling has seized the wicked- our altar has been fully give more if I had it." Said Col. B., from the filled with mourners, and about thirty souls have been onverted to God.

Many thanks are due to those brethren in the minstry who so readily came up to our help. Our class meetings, prayer meetings, and meetings on the Sab-bath are well attended. For myself, I feel "to thank God and take courage." Our prayer still is-

"O Jesus ride on till all are subdued, Thy kingdom make known, and sprinkle thy blood; Display thy salvation and teach the new song, To every kindred, and people, and tongue." W. WILKIE.

FOR ZION'S HERALD. CENTREVILLE, R. I.

Br. Brown-The Lord is still pouring out his Spi it upon us, on this circuit. There is hardly a village on which there has not been some souls converted,— We think more than thirty-five have passed from eath unto life in this village; some of them are S. S. scholars, and quite young, while others are heads of families. O, may these tender lambs receive all that watch-care they so much need. The work is still spreading. At the Lippit, it has commenced with At Greenville, the work is getting a deep hold on the hearts of the people. At Fiskville, our Bap-ist brethren have recently held a four days' meeting, with good success. None have yet joined with any church, and doubtless the different orders will share, s we have all labored together in the common cause. O, it has been a pleasing sight, to witness the union May this continue, and revivals will follow. "Brethren pray for us."
Yours in the bonds of a laborious gospe

S. PALMER.

FOR ZION'S HERALD.

STRATFORD AND COLEBROOK CIRCUIT, N. H When I look around upon our happy country, and see what God is doing among the people, it brings to my mind Elijah on the top of Mount Carmel, sending out his servant to look toward the sea ;—six times he looks, and there is nothing to be seen; on the seventh there is a cloud about the size of a man's hand, and then the cloud spreads itself over the whole eavens, and a mighty shower descends to refresh the thirsty land. So it is now. A few years since small cloud of mercy was seen rising, as it were from the sea. Now it "hangs over all the thirsty land," and the Lord has already poured out the spirit of his leve. Was there ever known so great and general a work of God in our land as we now live to see The refreshing news reaches us from every direction and at a time too, when infidelity is making powerful efforts to subvert and overthrow the institutious of our holy religion. Surely the Lord reigneth, "let the earth rejoice.

And when I see the work of the Lord breaking ou n our schools, academies, and colleges, it makes me think of Elisha's putting the salt into the fountain of water at Jericho. This is purifying the fountain and will it not send forth its pure and heavenly streams to fertilize and enrich the whole land. It is o small consolation to see our large Atlantic and hought of at the time of writing the above. A lady ommercial cities, which exert so great an influence present, who had received from her husband, on the no small consolation to see our large Atlantic and

FOR ZION'S HERALD. | over the surrounding country, taking the lead in these |

ZION'S HERALD.

great revivals of pure religion.

While the showers of mercy have been falling upon other towns and circuits, God has not been unmindful of us, but has begun a good work in this re-

tensive, commencing in Maine, extending through the north part of New Hampshire, one hundred miles in Vermont, and a part of the province of Lower Canada. As it regards the means for revitending to our good rules, regulating, and prepar-ing for battle, and Zion is now coming up out of the wilderness, leaning on the breast of her belov-ed, shining forth as the morning, clear as the sun, fair as the moon, and as terrible as an army with banners, and victory is turning on Israel's side.— Scores have been reclaimed and converted since the commencement of this conference year, and twenty-two have joined class. The Lord is triumphing It is impossible for me now to state the number of gloriously. May the victory of the cross be still extended until the last descendant of apostate Adam shall bow to its mild sceptre.

CHARLES OLIN. Colebrook, N. H., Feb. 14,

Missionary.

[From the Christian Advocate and Journal.] MISSIONARY MEETING OF THE NORTH CAR-OLINA CONFERENCE.

The N. C. Conference Missionary Society was In a place about four miles from the village, the Lord for ned on Saturday, the 3d inst. and arrangements has wrought wonders within a few weeks, and ten or twelve profess to have found peace with God. These are nearly all the adults who were not before profess where the conference held its session, is about fifteen where the conference held its session, is about fifteen ors of religion. We are in expectation of seeing the hundred. The court house, in which the meeting glory more fully revealed. Amen, even so, come, was held, is not large, nor very convenient for such an occasion. The meeting was opened by singing and prayer, by Bishop Morris-after which the treas urer's report was read, which showed that nearly eleven hundred dollars had been raised in the course of the year, from the several circuits and stations, which sum, though small in comparison with wha has been raised in some other conferences, will ap-MR. Entron—The long expected and prayed for time has come. God has appeared in the behalf of his Zion on this circuit. In South Coventry we are and that they had no conference society formed.

been brought to the saving knowledge of divine truth, several others. The grand object of all the speakers and still the anxious seat is witnessing the tears of appeared to be to bring the great missionary subject nourning souls. The work is among the aged, mid-le aged, and the youth. dle aged, and the youth.

It first commenced in the family of Mr.Parker, a class leader, and a faithful man in the church of Christ, and ful, as results will show. Br. Early, in continuation one who believes religion has a body, as well as a soul. of his address—for it was principally on the subject His eldes son was the first who found peace in be of giving, and one in which he appears to be deeply lieving. He went like a blazing comet through the skilled- proposed to any gentleman or lady, or any neighborhood, and deep conviction rested on the number of them, to pay \$100 cash for the benefit of minds of the people. During a short visit from Br. the Missionary Society—but no one responded—he Walker, a preacher on Franklin circuit, Br. Parker's next named \$50. No response. Next \$20—but all mily, six in number, were all converted, and others were silent. He then named \$10, and led the way n the neighborhood, which multiplied the number to by placing \$10 on the table—when a most animating fourteen, including some who belonged to Baptist famfourteen, including some who belonged to Baptist fam-ilies. This has procured me an interview with a Baptist preacher, who appears to be a child of God. hand and pocket books and purses. Some, who had We hope he will be the means of doing good, and that prepared change for the collection, usual on such or casions, became ashamed of the amount-it was so small-(as one lady confessed in my hearing the next nents on this circuit, to see one raised on the subject day,) and sent in their reticules, their bymn books watches, pencils, and even spectacles, as pledges for \$5 and \$10, to be redeemed the next day. The work appears to us just commenced. You the excitement appeared to abate a little, a brother will therefore hear from me again arose and made a most spirit-stirring appeal to all present, to come up to the aid of the missionary caus -and proposed to be one of ten to raise \$100, in ad dition to what had been already raised in this way His proposition took with the people—and, nearly a soon as the money could be handed over, double th amount of his proposition was raised.

A brother, tall, and of rather sickly appearance, an

vidently imbued with the Holy Spirit, rose up in the ongregation, and addressed himself to the astening addressed powerful appeal in behalf of the noble cause in which we were then en gaged. He held in his hand a \$5 note, and said, (i my memory serves me,) "This is all the meney have; and although I expect to be appointed to a cir cuit and have no horse—nor do I know how I am to obtain one—I cheerfully give this, and would cheercongregation, "You shall have a horse, if I have to provide one at my own expense;" and before he took his seat he had twice the amount he gave put into his hands—and I was informed the next morning that a man, not a professor, had raised a sufficient sum to

urchase him a suit of clothes. When it was supposed we had collected all v hould receive, (and most seemed satisfied-for the amount already exceeded our highest expectations, brother, longer in the ministry, and well known the Church, arose and proposed to be one of ten to raise \$200. Another got up and observed, it had been deemed of great importance, in some sections of the work, to enlist the ladies in the cause of missions that in many instances they were more successful in raising lunds for the support of this cause than gen-themen—that he had been for some time holding: \$10 note in his hand, hesitating whether to constitute himself or wife a life member of the North Carolina Conference Missionary Society, but had concluded as they did not like to be separated, to double the sun and constitute both himself and wife life members,

Another, who had already paid \$10, said he did no better than he did his, and begged the privilege o making her a life member. And now, although was between ten and eleven o'clock, the flame which had risen high, and melted almost every heart, broke out anew, and exceeded, if possible, its former limits -and many came forward, and constituted themselves and their wives life members of the societyuntil, I should judge, about \$300 were raised on this proposition. Some threw down their purses with all they contained, and only seemed to regret that they did not contain more. And, what added greatly to the interest of the occasion, all that was given appeared to be given cheerfully, not grudgingly—and the next day, after they had had time for reflection, I heard many express themselves in terms of the highest satisfaction on account of the doings of the pr

vious evening, and the part they had acted. The best impressions in favor of the missionary cause appeared to be made on the minds of the citizens of Greensborough; and, if I judge correctly hey felt themselves richly rewarded for their hospi tality and liberality in entertaining the members of conference, and numerous visitors in attendance on the occasion. The preachers, unless I am greatly nistaken, will go to their several fields of labo in the spirit of missionaries than they have been ac-customed to feel. The result will be, they will talk and pray and preach more on this subject; and I should not be surprised, if at their next session, North Carolina conference should not only far exceed what the has done the past year, but equal her elder sisters

n furnishing means to evalgelize the world.
On counting up, we found the amount raised, inluding a box of jewelry, to exceed \$1200-a larger sum. I am induced to believe, than was ever raised der similiar circumstances at a missionary meeting. To God's name be all the praise, who, I verily be-ieve, inspired the speakers to speak and the people In much peace I remain your affect G. LANE.

rother and fellow laborer. Raleigh, N.C., Feb. 10.

P. S .- The following interesting incident was

day of her marriage, a piece of gold, which she had higher officer among us, and obtain leave for me preserved with great care until that evening, when on preach; which he did, and liberty was granted, hearing the missionary claims set forth in such glow- is but just to state, that Colonel Bru\*\*\* was a man ing colors, her feelings and her judgment prompted great humanity, although a profane swearer. When to east it into the treasury of the Lord.

G. L. he heard that I was about to preach, it affected him

FOR ZION'S HERALD. A CORRECTION.

particles headed "Roman Catholics in the Valley," requesting us to correct an error which he made in his first number. This letter was written before his second number appeared, as in that paper the correction was number appeared, as in that paper the additional internate; but as the letter contains some additional internagreed. esting information, we publish it .- ED. HER.]

I was partly led into the error contained in my statement, by the representation of the Presiding Elder on the District where two of the priests reside. Such is the obscurity of their character, that though they have been living for some length of time within the price of the priests reside. thirty or forty miles of this place, I had been told by where I resumed my discourse. I was enabled to many of the old settlers that there were no Roman speak plainly, and without fear; and I wept white Catholics in this part of the country. And the Pre-endeavoring to declare my message. Many of the Catholics in this part of the country. And the Fre-siding Elder alluded to, has no doubt been led into the same error, from the fact, that except among the Canadian French, the only Roman Catholics in the places in question, with whom Protestant Americans ing, some of the gentlemen went about with the have but little intercourse, such priests are but little hats to make a collection of money for me, at who known, and are rarely ever spoken of. A very in-telligent gentleman of my acquaintance, who was the begged them to desist. I could not at that time in first to inform me that there was such priests in this part of the State, told me that he held a conversation and the willing to receive any compensation for preaching part of the State, told me that he held a conversation are with one of them on the subject of religion, and was me, I could well afford to stand and preach to the perfectly astonished to find him entirely ignorant on every essential point upon which they conversed. I asked him if he thought such a priest was calculated soul at that time. I had no doubt but that all this to wield an influence so extensive as to become dan- would work for my good. gerous to our liberties, which question was considered by my friend too ludicrous to call for a serious answer. felt much resigned to the will of God.

"Thus I continued to preach as I went from plan."

wish hereby to correct, I have visited the northern to place, the Lord accompanying the word with part of the State, and have found that there are two power to many hearts. One day at Charlotte, while esident priests within the State, and one who occasionally attends a congregation at Galena, who resides in Wisconsin Territory. One of the resident priests is at Chicago, and the other near the southern termination of the Illinois and Michigan Canal, each one of which belonged to the lag gage wagons, the Colonel rode up, and said a me, 'Well, Lee! don't you think you could fight the witches, but the lag of th of whom attend mainly to the Catholic Irish and I could not kill a man." Germans who labor on the canal.

I wish to be precise on this subject, and bring all the facts in the case to the light. But while I am the meaning of the declaration, "My kingdom is not a the facts in the case to the light. free to state these as additional facts, and going in some degree to vary the one statement in my first regard the change made, as any thing effecting the general result. These four or five meagre priests, nost of them foreigners, have little or no influence when looked upon as affecting this great Valley, in a moral or political point of view. Indeed, we regard their influence, on those over whom they take special charge, as favorable to the moral, and consequently to

the political interests of the country.

Desiring that every statement made in my commu nications may be strictly correct, you will oblige me by giving this correction to the public.

Yours, very respectfully,
BENJ. T. KAVANAUGH. Lebanon, Ill., Jan. 29th, 1838.

FOR ZION'S HERALD. "I COULD NOT KILL A MAN."

MR. EDITOR-Many will undoubtedly long remembe that indefatigable and pious man of God, the REV. JESSE LEE. In point of labor, zeal, and devotedness to the cause of God, he is excelled but by a few. His name is associated with the rise of Methodism in many places in New England, as well as in other parts of our country. Especially is it the case in Boston and Lynn, About fifty years ago, many in those places, by his pathetic, pointed and powerful preaching, were brought to a "knowledge of the truth." Some of them, we believe, are still living. As long ago as 1780, he seemed to have embraced nearly the principles of the "Peace Societies" of the present day. Taking life in war, he considered not only unautherized by, but wholly at variance with the gospel. The following is his own language :--

"I weighed the matter over and over again, but my mind was settled; as a Christian and as a preacher of the gospel, I could not fight. I could not reconcile it to myself to bear arms, or to kill one of my fel-low creatures; however, I determined to go, and to trust in the Lord, and accordingly prepared for my

Hines'. In the afternoon we had much conversation on spiritual matters, and in the evening felt my heart more engaged with God in prayer than usual felt my dependence upon God, and though I believed that great difficulties lay before me, yet I resigned myself into the hands of God, and I felt as-"I did not join the army till the 29th. On the

evening of that day I came in sight of the camp, and was soon called on parade, and orders were give en for all the soldiers to be furnished with guns. I then lifted up my heart to God, and besought him to take my case in his bands, and support me in the "The sergeant soon came round with the guns.

and offered me one, but I would not take it. Ther the lieutenant brought me one, but I refused to take it. He said I should go under guard. He then went to the colonel, and coming back brought gun and set it down against me. I told him he might as well take it away or it would fall. He then "After a while the colonel came, and taking me

ont a little way from the guard, he began to con with me, and to assign many reasons why I should bear arms; but his reasons were not sufficiently cogent to make any alteration in my mind. He then told the guard to take care of me, and so left me. "Many of the people came and talked with me, and pitied me, and would leave me with-tears in

We lay encamped at a tavern a few miles from the site of what was afterward the seat of led the friend in reply, to refer to the existence and the government of North Carolina. After dark, I told the guard we must pray before we slept; and, having a Baptist under guard, I asked him to pray, which he did. I then told the people if they would come out early in the morning, I would pray with them. I felt remarkably happy in God under all my trouble, and did not doubt that I should be delivered in due time. Some of the soldiers brought me some straw to lay upon, and offered me their blankets and greatcoats for covering. I slept pretty well that night, which was the first and the last night I was ever un-

"Sunday, 30th.—As soon as it was light, I was up, and began to sing, and some hundreds of the people soon assembled and joined with me, and we made the plantation ring with the songs of Zion. We then kneeled down and prayed; and, while I was praying, my soul was happy in God, and I wept much and prayed loud, and many of the poor soldiers also Church, and has with him recommendations from wept. I do not think that I ever felt more willing to president of a college, and many other respects president of a college, and many other respects to the beauty been acquainted with suffer for the sake of religion, than I did at that

"A little after we were done prayer, Mr. Thomas the tavern-keeper, came out and talked with me, and told me he was in bed when he heard me praying; that he could not refrain from tears; and he had Spring, to finish his education. There is notificated in the could not refrain from tears; and he had called to see me, and know if I would be willing to known preach to them that day, it being the Sabbath. I East. I have mentioned it to several young ! told him I would preach, provided he would pro-cure a block, or something for me to stand upon,— which he readily promised to do. I told him, withal, I wished him to go to the colonel, for we had no ety in the Spring for assistance."

very much; so he came and took me out to talk with the, on the subject of bearing arms. I told him could not kill a man with a good conscience; but "ROMAN CATHOLICS IN THE VALLEY."

[We have received a letter from the writer of the my, except that of fighting. He then asked me if could drive the wagon when we were on a march and I might lodge and eat with him; to which

"He then released me from the guard, and said BR. BROWN:

I was partly led into the error contained in my

when I was ready to begin meeting, I might stand of a bench by his tent. When the hour arrived, I be

"On Monday I took my charge of the wagon, and

having an engagement with the enemy, when a min

And how could he with the solemn command of Jehs vah before him? He felt the force, as well as understor this world: if it were of this world, then would my me ication on the general subject, yet I do not jects fight." Because a large number were engaged this destructive business, did not render nugatory the pes itive command, "Thou shalt not kill." This is Got word, and must stand the same through all ages! Thin of it, Christian reader.

Manchester, Conn., Feb. 7.

FOR ZION'S HERALD. DR. A. B. SNOW.

MR. EDITOR-Permit me to present my compliments to Dr. Snow, together with the assurance, the I have been highly entertained with his late produ tions on slavery, abolition, republican liberty, &c.— We certainly have reason to be thankful, that the Herald has such an able correspondent-one w writes in such a sweet spirit—and who is so fair, candid, manly, and logical. It is to be hoped, that he may find time to enrich the columns of the Heral often, with the productions of his able pen. To have men of such gigantic minds, rising up from among our lay members—men so well versed in the science of "republican liberty," and who take so much in-terest in the "civil and domestic institutions" of our ountry, particularly of the South-men who em grapple with the most knotty questions—and we can make an opponent say any thing they please, just putting words in his mouth, and then charging them upon him. All this must be ominous of con-

ing good to our church.

Happening to step into the printing office on bus iess this evening, I took up the Herald for next week, the outside of which was printed, and the find page nearly covered with an able article from B. Snow. Having read it, and fearing its great length might be rather discouraging to your readers, I take this opportunity to bespeak for it that attentive pen-

sal, which it so richly merits.

In my last reply to the Doctor, I requested him giving my sentiments, to do it in my language; but i some seven columns, which he has since written, has, I believe, quoted only a part of one sentenced journey.

"Wednesday, July 19th, 1780, I set off early in the morning, and travelled about sixteen miles to Mr. has, I believe, quoted only a part of one sentence my language, though he has attributed to me a grammany things in his own language, and "charge the many things in his own language, and "charge the many things in his own language, and "charge the many things in his own language,"

them upon me"—so I suppose we must admit that has proved, that they are my real sentiments.

The Doctor's great partiality to his own language. probably arises from its uncommon richness and strength. He will however please excuse me, if lo not reply to him for some time to come, as I ams

oresent very much pressed with more important matter I must take a little time to attend to the D.D.'s: well as the M. D.'s. The New York and Middleto broadsides must not be suffered to pass entirely heeded. The first LEISURE opportunity shall be voted to Dr. Snow's "polite literature," providing providing shall be able to grapple with such a mighty con-In the mean time, let his arguments be well obsidered; and to give, if possible, additional weight them, I will just say, that he has, as I am credibly formed, received complimentary letters from Product Fiske, Rev. Mr. Winslow and others, in related to his patriotic and christianlike attempts to protect republican liberty," preserve the union, and set

the church. Boston, Feb. 24, 1838.

> FOR ZION'S HERALI THE WESLEVAN EDUCATION SOCIETY.

O. Scott

MR. EDITOR .- The extracts below, are taken from inmunication of a young man, formerly of this city, now a resident of Pittsburg, Pensylvania. In writing ! a friend in this city, he incidentally mentioned the of the young man referred to in the first extract. This forts of the New England Wesleyan Education Society. Knowledge of our society was thus given to the young man, and the anticipations expressed in the second extracts were inspired. It appears according to the lef Minutes, that the number of our church members in the city, are 860, and within the bounds of the Conference more than 41,000. Should not our church in that city," within the bounds of that conference, get up and sust J. HORTO church.

Boston, Jan. 30.

"There is a young man here preparing for then istry, who has been in college two years, and obliged to leave, on account of his father having come insolvent. He is a member of the Mellin Church, and has with him recommendations from men in Ohio, who have been acquainted

from his infancy."
"I informed Mr. —— of the liberality of the ere about the liberality of societies at the

NINE HUNDRED SOULS CONVERT enjoying exceedingly refreshing times of town) district. I am safe in saying, the last nine weeks, there have been nine converted to God. The circuits and sta converted to God. The circuits and sta shared in the blessing. But Warren, Westfield, Fredonia, Sheridan, and For been most graciously favored. Almos terly meeting has been a protracted three weeks; and has not only resulted larging our Zion, but has awakened a interest in our members to become beart and life. Many have experience

> tion is becoming general, and all are de complete victory.
>
> Jamestown, Feb. 7, 1838. The above is exceedingly refreshing would be more interesting, if we knew val occurred. Writers of revivals in th vocate and Journal, are very deficient in of the State where the revivals which occur. We have looked at most of the S ences, but cannot find Jamestown and Dis The Rev. IGNATIUS A. FEW has been elected President of Emory College, Or Board of Trustees. The election of h the Presidency of the College, strikes u py one, if his health should enable him

FEBRUARY 28, 1838.

From the Christian Advocate and Jou

Mess:s. Editors,-1 would inform yo

of perfect love. The preachers on the

truly devoted to the work of the minist

yard of the Lord. All is peace within

lers; and our motto is "Onward."

ed, and laboring night and day in

WEEKS ON ONE DISTRIC

acter, great personal dignity, firmness South. Christ. Adv. ZION'S HERA

nav.) to fulfil the daties of President

scholar, and combines with a pure mi

BOSTON, WEDNESDAY, FEBRUA TO THE UNCONVERTE

JEREMY TAYLOR, somewhere in his Holy Living and Dying, speaks of one em who used to exhort his fellow men to repe fore their death. To follow this advice, pent to-day; for, although you may not yet life is so uncertain, that there can be ferring for one hour, a work so momen which consequences of such tremendous You are to conduct yourself with regard work, as if you knew you were to die to you knew that to-morrow your soul mus whether they be good, or whether they b

But you are not to repent of your sins in future a holy life, simply because it ma marrow. Though this is, of itself, a su yet your leading motive should be, that G your imperative duty. It is not necessar commands on this point. They are fami you have many times admitted that they What then can be the motive for proc

you are a parent, you are vexed, and per angry, at the disobedience of your child how he can choose to go contrary to you ing as you do, that a compliance, would his interest and happiness, as well as for fort. Yet you, while you delay to repen ment disobeying your heavenly Father's yet how long he has borne with your dis cannot be attributed to his indifference. tion, full of compassion and love, "Look ye saved, all the ends of the earth." I pathetic lamentation over your disobed thou hadst bearkened to my command thy peace been as a river, and thy rig waves of the sea." How inexpressible of the Almighty-how great the long-

heavenly Father.

But you should repent to-day, becau danger in deferring this important work. comes suddenly, and to most, sickness edly. But suppose you could be sure to repent on a death bed. Would this b respect would you be a gainer by it? necessary evil, which it is best for you rid of as long as possible; and that it is sequence, only to help you to die easy. sure of an opportunity to repent in y You may be racked with pain, or suffe ment of mind, or your heart may be so to be made to feel. Can you expect ye put off what you know to be your duty, manded you to attend to in youth, and y eyes, and a repenting heart at your bide

We respectfully ask the reader of what he is doing to promote the cause his neighborhood. This noble enterpris per as it should, till you, and every body professed friend to it, feels his individu Drunkenness still prevails-vast quantiti are still consumed-the wail of the des wife still comes up before God, and the orphan children, pierces the very her any one who wishes to be considered a low man, be inactive in this cause, and conscience? Oh, if there be any bowe compassion for the miserable sufferers f plorable of vices-any pity for the wre victims of this most terrible scourge, aw you, and in the name and strength of contest, until complete victory shall be top of every mountain, and every valle with anthems of deliverance and praise

BUNYAN .- There have been more Pilgrim's Progress printed in England, ever written, except the Bible and the Prayer. Of all Bunyan's writings, this best, and the most popular, though no It is strictly Calvinistic. A work desc tian's journey to Heaven, would have have been free of every thing sectarian. hibits the character of the Christian as t the author known the popularity to w tined, he probably would have written i excuse, however, may be readily found fact, that the work was probably writte tion of his own experience, and an ou doctrinal views. The popularity of this work over that

which stands next in his writings, is owi doubt, that the progress of the Christian of tears, is much more in accordance wi ciples of the gospel, under the similitu han that of a war. This similitude is al to the experience of the great mass of thousands of whom have been travellers been a warrior. How peculiar the sens the hopes, the suspense of the traveller, home, and its thousand nameless ender from day to day his journey, now elast anon depressed by fear and sorrow.

r officer among us, and obtain leave for me to h; which he did, and liberty was granted. It just to state, that Colonel Bru\*\*\* was a man of humanity, although a profane swearer. When eard that I was about to preach, it affected him much; so he came and took me out to talk with the subject of bearing arms. I told him I not kill a man with a good conscience; but friend to my country, and was willing to do hing that I could, while I continued in the arexcept that of fighting. He then asked me if I d be willing to drive their baggage wagon. I nim I would, though I had never driven a wag-He said their main cook was a Methodist, and drive the wagon when we were our a mare I might lodge and eat with him; to which I

le then released me from the guard, and said I was ready to begin meeting, I might stand on such by his tent. When the hour arrived, I beinder the trees, and took my text in Luke xiii, 5, pt ye repent, ye shall all likewise perish. After I been speaking awhile, it began to rain, and we under the necessity of going into the house, re I resumed my discourse. I was enabled to k plainly, and without fear; and I wept while avoring to declare my message. Many of the le, officers as well as men, were bathed in tears re I was done. That meeting afforded me ample rd for all my trouble. At the close of the meetsome of the gentlemen went about with their to make a collection of money for me, at which s very uneasy, and ran in among the people and red them to desist. I could not at that time fee ng to receive any compensation for preaching night if the people could afford to sit and hear I could well afford to stand and preach to them. t my heart humbled before God, and was truly kful to Him for the grace communicated to my

at that time. I had no doubt but that all things ld work for my good. On Monday I took my charge of the wagon, and much resigned to the will of God. This I continued to preach as I went from place lace, the Lord accompanying the word with er to many hearts. One day at Charlotte, while

ng an engagement with the enemy, when a num-were killed, some of which belonged to the bagwagous, the Colonel rode up, and said to
'Well, Lee! don't you think you could fight
?' I told him I could fight with switches, but ould not kill a man."

nd how could he with the solemn command of Jehobefore him? He felt the force, as well as understood meaning of the declaration, " My kingdom is not of world: If it were of this world, then would my subfight." Because a large number were engaged in destructive business, did not render nugatory the pose command, "Thou shalt not kill." This is God's d, and must stand the same through all ages! Think Manchester, Conn., Feb. 7.

FOR ZION'S HERALD

DR. A. B. SNOW, AR. EDITOR-Permit me to present my complints to Dr. Snow, together with the assurance, that ave been highly entertained with his late products on slavery, abolition, republican liberty, &c. s certainly have reason to be thankful, that the raid has such an able correspondent—one who ites in such a sweet spirit—and who is so fair, did, manly, and logical. It is to be hoped, that he y find time to enrich the columns of the Herald on, with the productions of his able pen. To have n of such gigantic minds, rising up from among r lay members—men so well versed in the science "republican liberty," and who take so much inest in the "civil and domestic institutions" of our untry, particularly of the South-men who can with the most knotty questions-and who apple n make an opponent say any thing they please, by st putting words in his mouth, and then charging em upon him. All this must be ominous of c

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In my last reply to the Doctor, I requested himin ving my sentiments, to do it in my language; but in me seven columns, which he has since written, be s, I believe, quoted only a part of one sentence of any things in his own language, and "charge em upon me"-so I suppose we must admit that he s proved, that they are my real sestiments. The Doctor's great partiality to his own language,

obably arises from its uncommon richness and rength. He will however please excuse me, if I do t reply to him for some time to come, as I am at esent very much pressed with more important matters. I must take a little time to attend to the D. D.'s as ell as the M. D.'s. The New York and Middletown oadsides must not be suffered to pass entirely uneded. The first LEISURE opportunity shall be de-oted to Dr. Snow's "polite literature," providing l all be able to grapple with such a mighty concern In the mean time, let his arguments be well con-dered; and to give, if possible, additional weight to em, I will just say, that he has, as I am credibly inormed, received complimentary letters from Presi-ent Fiske, Rev. Mr. Winslow and others, in relation his patriotic and christianlike attempts to protect republican liberty," preserve the union, a e church. O. SCOTT. Boston, Feb. 24, 1838.

FOR ZION'S HERALD. THE WESLEYAN EDUCATION SOCIETY.

MR. EDITOR .- The extracts below, are taken from ommunication of a young man, formerly of this city, but ow a resident of Pittsburg, Pensylvania. In writing to friend in this city, he incidentally mentioned the case f the young man referred to in the first extract. This ed the friend in reply, to refer to the existence and eforts of the New England Wesleyan Education Society. nowledge of our society was thus given to the young an, and the anticipations expressed in the second exracts were inspired. It appears according to the last finutes, that the number of our church members in that ity, are 860, and within the bounds of the Conference, nore than 41,000. Should not our church in that city, within the bounds of that conference, get up and sustain n Education Society similar to ours? How great the adantages which such an institution would confer upon the J. HORTON. hurch.

Boston, Jan. 30. "There is a young man here preparing for the min-stry, who has been in college two years, and was obliged to leave, on account of his father having be-

come insolvent. He is a member of the Methodia Church, and has with him recommendations from president of a college, and many other response men in Ohio, who have been acquainted with him "I informed Mr. - of the liberality of the !

E. W. Society, and he was much gratified and came at once to the conclusion to go to the East in the Spring, to finish his education. There is no known here about the liberality of societies at ! East. I have mentioned it to several young mel who wish to prepare themselves for the ministry, he have not the means. I think there are in this city, least a dozen young men who will apply to that seek in the Spring for againtness? ety in the Spring for assistance."

[From the Christian Advocate and Journal.] NINE HUNDRED SOULS CONVERTED IN NINE WEEKS ON ONE DISTRICT.

FEBRUARY 28, 1838.

Messrs. Editors,-I would inform you that we are town) district. I am safe in saying, that within the last nine weeks, there have been nine hundred souls converted to God. The circuits and stations have all shared in the blessing. But Warren, Youngsville, Westfield, Fredonia, Sheridan, and Forestville, have been most graciously favored. Almost every quarterly meeting has been a protracted one, two, or weeks; and has not only resulted in greatly enlarging our Zion, but has awakened a new and lively interest in our members to become more holy in heart and life. Many have experienced the blessing of perfect love. The preachers on this district are truly devoted to the work of the ministry; are firmly united, and laboring night and day in the great vine-yard of the Lord. All is peace within our own bor-ders; and our motto is "Onward." The reformation is becoming general, and all are determined on a complete victory.

Jamestown, Feb. 7, 1838. R. AYLWORTH.

val occurred. Writers of revivals in the Christian Advocate and Journal, are very deficient in giving the name of the State where the revivals which they describe, occur. We have looked at most of the Southern Conferonces, but cannot find Jamestown and District.

Board of Trustees. The election of brother Few to acter, great personal dignity, firmness and industry. South. Christ. Adv.

## ZION'S HERALD.

BOSTON, WEDNESDAY, FEBRUARY 28, 1838.

TO THE UNCONVERTED.

JEREMY TAYLOR, somewhere in his excellent work, who used to exhort his fellow men to repent one day before their death. To follow this advice, would be to repent to-day; for, although you may not die to-morrow, yet life is so uncertain, that there can be no safety in deferring for one hour, a work so momentous, and upon which consequences of such tremendous import depend. You are to conduct yourself with regard to this important work, as if you knew you were to die to-morrow; as if you knew that to-morrow your soul must appear before God and render an account for the deeds done in your body, whether they be good, or whether they be evil.

But you are not to repent of your sins to-day and lead in future a holy life, simply because it may be too late tomerrow. Though this is, of itself, a sufficient motive, yet your leading motive should be, that God has made this your imperative duty. It is not necessary to repeat his commands on this point. They are familiar to you, and you have many times admitted that they are reasonable.

What they seep he the motive for programmation? If yet your leading motive should be, that God has made this What then can be the motive for procrastination? If you are a parent, you are vexed, and perhaps sometimes angry, at the disohedience of your child. You wonder how he can choose to go contrary to your wishes, knowing as you do, that a compliance, would be greatly for ly knows what to say about it. We copy the following his interest and happiness, as well as for your own comfort. Yet you, while you delay to repent, are every moment disobeying your heavenly Father's commands. And yet how long he has borne with your disobedience. This minds in favor of the truth of what such converts believe.

But you should repent to-day, because there is great come to light .- A. K. danger in deferring this important work. To some, death Yes, this is what Mr. Kneeland wants. He wants to comes suddenly, and to most, sickness comes unexpectedly. But suppose you could be sure of an opportunity delight him so much as this. He seems to rejoice over to repent on a death bed. Would this be best? In what the failings of Christians, with a kind of demoniacal ecrespect would you be a gainer by it? This is supposing stacy. "We only want to know" he says above, whether an interest in Christ, and the favor of God, to be a sort of er Christians will fabricate falsehoods. Do not tell me necessary evil, which it is best for you to keep yourself any thing about the conversion of infidels, for the conversion of a thousand of them will not have the weight of a sequence, only to help you to die easy. But you are not straw. Give me something about the crimes of Christians. sure of an opportunity to repent in your last sickness. Have not you got some murder or adultery story about You may be racked with pain, or suffer from derange-ment of mind, or your heart may be so insensible, as not Do not tell me any thing about their good qualities. I to be made to feel. Can you expect year after year, to do not believe they have any. I want to represent them put off what you know to be your duty, what God com- to the world, as a horde of hypocritical knaves, liars, eyes, and a repenting heart at your bidding?

professed friend to it, feels his individual responsibility. in them. Drunkenness still prevails-vast quantities of ardent spirits with anthems of deliverance and praise.

Pilgrim's Progress printed in England, than of any book ever written, except the Bible and the Book of Common Prayer. Of all Bunyan's writings, this is decidedly the It is strictly Calvinistic. A work describing the Chrishave been free of every thing sectarian. It likewise exexcuse, however, may be readily found for him, in the that he is now doing works meet for repentance. fact, that the work was probably written, as a delineation of his own experience, and an outline of his own

doctrinal views. ciples of the gospel, under the similitude of a journey, thousands of whom have been travellers, where one has ble for the publication of the Black List. been a warrior. How peculiar the sensations, the joys, Br. Pierce states that he has always paid for his paper, the hopes, the suspense of the traveller, who, absent from though he has not receipts for every year. This declarahome, and its thousand nameless endearments, pursues tion is perfectly satisfactory, especially as we are assured

anon depressed by fear and sorrow.

So it is with the Christian traveller, who, feeling himself a pilgrim and sojourner, is here, is looking for a house not made with hands, eternal in the heavens. How often when having lost his roll, or in desperate conflict with enjoying exceedingly refreshing times on this (James- Apollyon; when passing through the Valley of the Shadow of Death, or shut up in prison at Vanity Fair; in the dark dungeon of Giant Despair, or the net of the Flatterer, does the Christian sigh for his home, and earnestly desire to depart and be with Christ, which is far

> "But Jesus conquers, and shall freedom give, And more than conqueror make the feeblest saint; E'en a weak child, through Jesus' love shall live. Endure though feeble, vanquish all though faint."

THE GEORGIA CONFERENCE RESOLUTIONS. The editor of the Pittsburgh Conference Journal

copies the Resolutions of the Georgia Conference on Slavery, and appends the following sensible remarks: What a pity it is that the Methodist Episcopal Church did not long ago make the grand discovery now made by the Georgia brethren! It is certainly mortifying to Jamestown, Feb. 7, 1858.

The above is exceedingly refreshing news; but it lemnly inquiring what shall be done for the "EXTIRPA-would be more interesting, if we knew where the revihas no moral evil in it. But is it not somewhat strange that the Georgia Conference, having "nothing to do" with this domestic institution, but "to ameliorate the condition of the slave, by endeavoring to impart to him and his master the benign influences of the religion of Christ," should, nevertheless, so gravely legislate upor The Rev. Ignatus A. Few has been unanimously elected President of Emory College, Oxford, Ga. We have not heard farther of the late elections by the have not heard farther of the late elections by the have not been the control of prother Few to Board of Trustees. The election of brother Few to the Presidency of the College, strikes us being a happy one, if his health should enable him (and we hope avoid another! The men who, in conference assembled, in Constitution of President He is not in Constitution. it may,) to fulfil the duties of President. He is a ripe cholar, and combines with a pure ministerial chargeter, great personal dignity, firmness and industry. the most ultra abolitionists. And they are but condemning in others what they exemptify in themselves.—
They, indeed, should talk of over-heated zeal, fanaticism. recklessness of consequences, and disturbing the peace of

DESTRUCTION OF THE BOWERY THEATRE.-The Bowery Theatre at New York City was burned on Sunday morning, the 18th inst. The whole loss is supposed to be about \$150,000. There was an insurance of \$35,000 Holy Living and Dying, speaks of one emisent Christian, on the building. A stable near by was burned, and a negro man who was in it. This is the third time this theatre has been burned. They had better try a church on the same spot next. The title of the last play performed. is " Breakers Ahead!"

The New York Evangelist gives the following anecdote respecting the spot where this Theatre stood:

THE CURSE OF A COMMITTEE .- A story is told in private circles, as if it were true, which is something as follows. Some years ago, the ground on which the Bowery Theatre stood, was purchased for a Methodist church. Before the bargain was legally adjusted, a committee waited upon the owner, who demanded for what purpose the ground was to be used; on being informed, he declared that they should not have it for such a purpose They threatened to take measures which would compe him to adhere to his agreement. He declared that he

THE "UNPLEASANT DILEMMA."-The editor of the Investigator inserts our article with this caption, but hardparagraph :-

"Were there a thousand similar conversions, and all cannot be attributed to his indifference. Hear his invita- We only want to know whether the faith will induce peowas not be attributed to his indifference. Hear his invitation, full of compassion and love, "Look unto me, and be ye saved, all the ends of the earth." Listen also to his pathetic lamentation over your disobedience, "Oh, that thou hadst hearkened to my commandments; then had did they let the matter rest six or seven weeks after the thy peace been as a river, and thy righteousness as the man was here, before any thing was said about it, so that it could come to our knowledge? This has the appearance of the Almighty—how great the long-suffering of your heavenly Father.

ance as though they suspect, as we do, that the story is sil, or is in the main, false. But it shall not rest. We are on the right track now, and the whole, in due time, will

manded you to attend to in youth, and yet bring weeping murderers and adulterers. O how much is the wretched man to be pitied, whose mental appetite is a constant caterer for such malignant garbage.

The matter was left to rest, because no one knew the what he is doing to promote the cause of temperance in name or residence of the gentleman, at the time. It is his neighborhood. This noble enterprise never can pros- common for strangers from different parts of the country, per as it should, till you, and every body beside, who is a to come into our meetings, and sometimes they take a part

are still consumed—the wail of the deserted and abused A FEMALE ORATOR.—A novel scene was witnessed wife still comes up before God, and the cry of worse than in the Representatives' Hall in this city, on Friday afterorphan children, pierces the very heavens. How can noon last. Vast numbers of petitions have been present any one who wishes to be considered a friend to his feled to the Legislature on the subject of slavery, and a Comlow man, be inactive in this cause, and yet keep a good mittee has been appointed to consider them and report. conscience? Oh, if there be any bowels of mercy-any This committee has been addressed by a number of gencompassion for the miserable sufferers from the most de- tlemen, and by Miss Grimke, of South Carolina. Last plorable of vices-any pity for the wretched and ruined Friday was her second appearance before them. The rictims of this most terrible scourge, awake, we beseech hall and galleries were filled to overflowing, and thouyou, and in the name and strength of God, renew the sands who came, could not get admittance, and were contest, until complete victory shall be shouted from the obliged to return. She addressed the vast audience for top of every mountain, and every valley be made vocal about two hours, who listened to her with intense interest, and repeatedly gave evidence by their tears, that they appreciated her eloquence, and soul-stirring facts. She BUNYAN.—There have been more editions of The is to speak again at the same place on Friday afternoon.

A CONVERT .- The Windham County Antislavery So best, and the most popular, though not without faults, lis strictly Calvinistic. A work describing the Christian Edwards Clarke, judge of the County, was one of tian's journey to Heaven, would have been better, to the vice presidents. Another of the vice presidents, was Philip Pearl, Esq., the very man who was Chairman of hibits the character of the Christian as too gloomy. Had the Committee that reported the BLACK LAW, under the author known the popularity to which it was des- which Prudence Crandall was imprisoned. The Friend tined, he probably would have written it differently. An of Man, from which we obtain this information, states

RETRACTION .- In the Herald of Feb. 7th, the name of Joel Pierce was advertised, as delinquent in the sum of The popularity of this work over that of the Holy War, \$9. A letter has been received from him, at this office, which stands next in his writings, is owing to the fact, no directed to the editor. In case of the former retraction, doubt, that the progress of the Christian through this vale the letter was likewise directed to the editor. We have of tears, is much more in accordance with the pure prin. no particular objection to letters in these cases being superscribed to the editor, to insure a safe and early recepthan that of a war. This similitude is also better adapted tion, but they should be addressed to the Directors of the to the experience of the great mass of the community, Boston Wesleyan Association, as they alone are responsi-

from day to day his journey, now elated by hope, and by a gentleman residing in this city, who is acquainted with him, that he is a worthy and responsible man.

CHARGE OF BRIBERY .- One of the letter writers in ashington whose name is Davis, stated in the New York Courier and Enquirer, that he could prove, that a member of Congress had offered to barter his services and his influence with one of the departments for compensation. One of the members of the House took this up, and after a day spent in debate, Mr. Davis was brought to the bar of the House, and when the question was put to him, whether it was a member of the House who was implidischarged. It was soon runored that the member was Mr. Ruggles, Senator from Maine. Mr. Ruggles has Mr. Hall and Mr. Ruggles, Senator from Maine. Mr. Ruggles has Mr. Hall and Mr. Ruggles, Senator from Maine. Mr. Ruggles has Mr. Hall and Mr. Ruggles has been soon from Maine. Mr. Ruggles has Mr. Hall and Mr. Thomas were sent out by the Baptist Board of Foreign Missions -- Christian Watchman. published a letter in the Washington Globe, in which he states that a man by the name of Jones, belonging to New ersey, applied to him for assistance in obtaining a patent or a lock, &c. Jones replies, and produces writings which

REVIVAL AT MARBLEHEAD .- The Lord is pouring out his Spirit in great power at Marblehead, Mass. Between 40 and 50 have experienced religion, during twelve days past, and 17 have joined on trial, and the prospect is good for a general outpouring of the Spirit of God.

BARBAROUS .- A man by the name of Grant, recently dertook, upon a bet of \$2000, to ride 320 miles in wenty-four successive hours. He broke down 15 orses, and still had 80 miles to ride, in one hour and

We call such experiments barbarous, and the laws of this country ought to be such as to prohibit their repetion. How much is that useful, noble, and gentle animal, the horse, abused by being raced, beaten and over

#### MASSACHUSETTS LEGISLATURE.

dditional terms of the Court of Common Pleas in the County of Middlesex, was reported, laid on the table, and rdered to be printed.

In the House, on Monday, Feb 19, a petition from the n that tribe was presented. The bill providing for the appointment of Bank Com-

nissioners, passed to be engrossed.

In the Senate, on Friday, Feb. 23, the bill to encourage the production of wheat, was ordered to a second

A bill to prevent obstructions in the harbor of Salem, assed to be enacted.

COMMONWEALTH BANK .- The Legislative Commitee have made a report on the affairs of this Bank. It Tuel, on Friday evening. Tuel has been committed for was chartered in 1824. They state that the affairs of the Bank were correctly managed until 1833, when John K. Simpson became its President. The same year it was seected as a deposite Bank for the United States. The President, Cashier, and one of the Directors, have managed the concerns of the Bank for a considerable period The President's liabilities to the Bank, in the way of promisor, endorser and overdrawing, are \$259,000. He had money from the Bank whenever he chose to take it. The Committee are of opinion, that if judicious persons are entrusted with the assets of the bank, with full pow r to wind up its affairs, sooner or later, creditors may calculate on receiving 75 per cent. of their debts.

ROXBURY BANK .- The Legislative Committee have made a report on this Bank. They state that the billholders and depositors are safe, and that the bills will be promptly paid. The Committee say that the organization and operations of the Bank, have been extremely irregular, and conclude with the following opinion: "The committee feel justified in stating it as their be

lief, that it has from the beginning failed to comply with the rules, restrictions and conditions provided by law— and accordingly recommend that the bank show cause why its charter should not be declared forfeited."

KILBY BANK .- The committee appointed to examine the doings of this Bank, have reported. This Bank went into operation in 1836. Its capital was \$500,000, The Directors admit that they have broken their charter, but plead that many others have done so, before they committee say that the assets of the Bank are amply sufficient to meet all the liabilities, and close by recommending that its charter be forfeited. The bills of this bank are

The Georgia and Maine Controversy .- The controversy between the States of Georgia and Maine is assum ing an important aspect. Our readers have he een advised of the origin of the controversy, and how far it had proceeded. It may, perhaps, be as well here briefly to recapitulate the circumstances out of which it grew.

A slave, the property of two citizens of Georgia, was taken from the port of Savannah, to some port in Maine, by a vessel belonging to citizens of the latter State. The captain and mate of the vessel, Daniel Philbrook and Edward Kellerum, on an affidavit made of the fact, were de-manded by the Governor of Georgia of the Executive of Maine, in which State they resided, as fugitives from the justice of Georgia, having taken a slave out of that State, contrary to her laws. With this demand, Governor Dunlap, at that time Governor of Maine, refused to comply, on the ground, principally, that the slave had secreted himself in the vessel, without the knowledge of the ply, on the ground, principally, that the slave had secreted himself in the vessel, without the knowledge of the captain or mate, and therefore they were not guilty of any crime. The Governor of Georgia denied the right of Governor Dunlap to decide on the question of the guilt or Governor Dunlap to decide on the question of the guilt or innocence of the parties accused, and contended that a rima facie case having been made out against the prima facie case having been made out against them, they must, under the Constitution and laws of the United States, be given up. Here the matter rested, until the Governor of Georgia, in his annual Message to the legislature, at its last session, called the attention of that body to the circumstances. On this the legislature referred the subject to a committee, who made a report, which was unanimously adopted by both houses. This report to the text to the fact to the f the subject to a committee, who made a report, which was unanimously adopted by both houses. This report set forth the facts, and concluded with resolutions, recommending the Governor to make another demand on the ventions—that of the Governor of Maine, after an indictment had been found extensively known, be against the persons charged, and, in the event of the Governor of Maine refusing again to give them up, then he was required to make proclamation of that fact, and to call a convention of the people of the State, by delegates elected in the several counties, and the convention so In C. called was authorized to consider and decide what course 7 years 6 mos. was proper for Georgia to pursue under the circum

We learn, by the last Savannah papers, that an indictment has been found by the grand jury of Chatham county against Philbrook and Kellerum, the persons charged, and a bench warrant issued by the court for their arrest. Governor Gilmer of Georgia will no doubt now make demand for their delivery.—Baltimore Chronicle.

Every one must approve of the decision of Governo Dunlap, in this case. He knows very well, that, were e to give up the men, innocent as they declare themselves to be, and no doubt are, to the South, with their present murderous disposition, they would immediately be lynched. Every good man will approve of his judiciou and humane decision.

Suppose the North were to claim the many fugitives this cary, 96.

In New York, 15th inst., Mr. John Sully, painter, for from justice, now residing in the South, who have kidapped free people of color from New England States. If they were delivered up, our courts of justice would be pressed with business to a degree before unprecedented. But would the South surrender them? No. This would alter the case very much. They have no idea of admitting that their bull has gored our ox.

## General Intelligence.

Death of Missionaries .-- Intelligence from Calcutta has been received in Boston, of the death of Rev. Jacob Thomas, who sailed from Boston in October, 1836, in the Rosabella, as a missionary to the East Indies.

A letter has been received at the Baptist Missionary Rooms, dated Kyotk Phyoo, stating that Mrs. Catharine R. M. Hall, wife of Rev. Levi Hall, died at that place, of whether it was a member of the House who was implifiver, after a few days' illness. Mr. and Mrs. Hall sailed cated in the charge, he answered no, whereupon he was from Boston in the Rosabella, in October, 1836. Mr. Hall

From the West .-- We learn from the Detroit Daily Advertiser, of the 10th, that Van Ranselaer was at Mon-roe on the preceding day; that Duncombe and Suther-land were in the vicinity of Detroit, and that the chief for a lock, &c. Jones replies, and produces writings which passed between them to sustain his positions. Mr. Ruggles has asked the Senate to choose a committee to investigate the affair, and here the matter at present rests. Since the above was written, a Committee of five has been chosen in the Senate by ballot, to investigate the case. White of Tennessee is the Chairman. had been disbanded, had been summoned to reassemble There were said to be four or five hundred regular British troops at Malden.

CLEVELAND, (Ohio) Feb. 12 .- United States Troops Six stage loads of United States troops, under the com-mand of Capt. Johnson, arrived here last evening from Buffalo, on their way to Detroit. These, we understand, are the same that passed up the lake a few days since in the steamboat New England; but were forced to return on account of the ice.

Education in Ohio .- A tabular statement appended to the Superintendent's Report, shows that for the year end-ling Oct. 23, 1837, Ohio had in operation 4336 public Com-mon Schools, and 2175 private, and that the former were attended by 107,845 scholars, and the latter by 42,557. That the number of their school-houses is 4378, and the value is estimated at \$513,978.

Hopeful Youths .- Hosea H. Smith, teacher of a school in Brewer, Me., was lately assaulted during school hours, by several of his scholars, armed with unlawful weapons They were tried before the Municipal Court of Bangor In the Senate, on Saturday, Feb. 17, a bill establishing diditional terms of the Court of Common Pleas in the geance!—Mer. Jour.

George Combe .- We learn that a gentleman of this city, has received a letter from George Combe of Edinburgh, in which he announces his intention of visiting the United States in the course of the present year, in ac-Indians of Gay Head relative to the sale of ardent spirits cordance with the earnest solicitations of many literary and scientific gentlemen, who entertain the highest respect for his superior intellect and worth.—Ib.

Specie.-The N. Y. Gazette says, that the Banks of In the Senate, on Wednesday, Feb. 21, the bill to aid that city have contracted for the delivery there of \$1,500, in the construction of the Western Rail Road passed to be enacted.

In the Senate on Friday Feb 23 the bill to encour.

Florida .-- The bill calling a convention for the purpose of organizing a state government in Florida, has passed the legislature and become a law. The convention is to meet at the city of St. Joseph on the 1st day of December next.

Stephen Deblois, Jr. died at Newport on Sunday, in consequence of a wound from a knife, inflicted by Samuel

Real estate has considerably diminished in value in N York, and other of our large towns. In many cases reduction has been made in the rents of from twenty hirty per cent.

BOSTON ACADEMY OF MUSIC. A Concert, by the Choir and Orchestra of the Academy, will be given at the Odeon, This Evening, (Wed-

nesday) 28th inst, as follows:-PART EIRST. 1. Chorus—Great is the Lord.
2. Benedictas—Hosanna in excelsis, Agnus

Dei, and Dona Nobis, from 16th Mass.

3. Trio-Violin, Viola and Violincello, 4. The Morning-A Cantate, consisting of Ries Choruses, Solos, &c. PART SECOND.

1. Chorus—Gloria in exceisis.
2. Overture—Full Orchestra. Pergolesi. 3. Chorus-Night shades no longer. Rossini 4. Semi-Chorus—Morning rising.
5. Chorus—God will guard, &c.

Performance to commence at 4 past 7 o'clock.

Tickets may be obtained of Perkins & Marvin, 114 Washington street, and at the door.

FOUR DAYS' MEETING.

By Divine permission, there will be a Four Days' Meeting at Centreville, R. I., commencing March 21, 1838.— Brethren and ministers in the vicinity, are earnestly requested to come and assist us. Feb. 22.

# COMMUNICATIONS.

B. F. Lambord—L. Pierce—"Caution"—D. Wise—S. E. Pike—D. Field—C. Olin (we thank you for the information you have given us)—G. W. Baker—I. D. Butler (sent)—J. Cary—S. Baker—M. Dwight—H. Gross—W. Emerson—J. W. Lewis (right)—S. Norris—S. Holman— J. Perkins (yes)—S. Palmer (too late for next Messenger)—H. Baker (books forwarded)—W. H. Waldron—E. A. Rice—W. Fisk (an answer forthwith)—H. B. Skinner—G. W. Stearns—T. Mason and G. Lane—J. W. Case (I shail send it.)

# MARRIED.

In this city, Mr. G. B. Wheeler to Mrs. M. A. Cheever; Mr. Edwin Foster of North Reading, to Miss Ann Louisa Callender; Abraham A. Watson, M. D. to Miss Elizabeth P. Ritter; Mr. Amos Tenney to Miss Maria Elizabeth P. Ritter; Mr. Amos Tenney to Miss Maria Allen; George U. Jefferson, Esq. of New York, to Miss

Clara H. White In Acton, Mr. Sampson Warren of Charlestown, Miss Mary Piper.
In Centreville, R. I., 19th inst., by Rev. M. Fifield,

He was a man of science, and author of many useful in ventions—that of the proportional Balance was the most extensively known, both in this country and abroad; the name and reputation of which, will probably survive the resent century.
In South Boston, Bradley, son of Mr. Danl. Webste

In Charlestown, Mr. John Briant, 50; Henry Turner

In Dudley, Jan. 22, Mr. Samuel Walker of Framingham, 78, a soldier of the revolution. [Editors of papers in the City of New York will confer a favor, by giving no-

tice of this death ]\*
In Montgomery, Mass., Nov. 2, 1837, Mr. Spence Kellogg, 28; Nov. 30, Miss Emily Kellogg, 22; Dec. 5 Alvah Kellogg, 15; Dec. 14, Miss Mary Ann Kellogg, 24; Jan. 17, 1838, Mr. Whiting Kellogg, 80; Jan. 20, Mrs. Betsey Kellogg, 53. The father of the family, is supposed to have died in a fit—the mother and children of

supposed to have died in a nt—the motile.

typhus fever.

In Wareham, Rufus Lincoln, Esq. 86. He was for seving the regular Continental regions. eral years captain in one of the regular Continental regi-ments, Massachusetts Line, in the revolutionary war. In Hallowell, Me., 18th inst., Capt. John Rich, forerly of this city, 46.

Wallingford, Conn , George Miles, Esq., formerly of

merly of this city, 32.
In Wilbraham, Jan. 30, Lydia, daughter of Charles and Lydia Virgin, after a short but distressing illness of thirty six hours, aged 13 months.

Nipt by the wind's untimely blast, Parched by the sun's directer ray, Our momentary glories waste, Our short-lived beauties die away.

### Ship News.

### PORT OF BOSTON.

MONDAY, Feb. 19. Arrived, Brig Attivo, (Sicilian) Stabile, Palermo.
Cleared, Ship Henry Clay, Eiwell, Natchez;—Bark
William & James, Elwell, Gibraltar and Marseilles;—
Brigs Garnet, Thatcher, Surman; Mary Helen, Hamilton, Alexandria;—Schs Page, Hallett, and Compliance,

No Arrival

TUESDAY, Feb. 20.

Cleared, Brigs Maria, Mayo, Matanzas; Ceylon, Trott, Bath;—Sch Berry, Sears, Mobile. WEDNESDAY, Feb. 21.

Cleared, Ships Carthage, Perry, Calcutta; Robt Morris, Thomas, and Saxon, Mansfield, N Orleans;—Brigs Angola, Tufts, Charleston; Cecilia, Kent, Baltimore;—Schs Brutus, Cottrell, Fernandina; Reeside, Sherwood, N York; Dover Packet, Dover.

THURSDAY, Feb. 22.

Cleared, Bark Pilot, (new, 200 tons) Boggs, Philad;
-Sch Seadrift, Walker, Honduras.

FRIDAY, Feb. 23.

Arrived, Sch Jane, Miller, Frankfort. Cleared, Ship Eagle, Cook, N Orleans;—Bark Bohemia, Lord, Havana;—Brigs Cordelia, Clapp, Trinidad; Roxana, Jones, Halifax; Hardy, Thayer, Charleston; Luna, Bearse, Baltimore;—Sch John Allyne, Nickerson, Norfolk

SATURDAY, Feb. 24. Arrived, Ship Charles Henry, Smith, New Orleans;—Bark Roman, Davis, Savannah;—Schs Billings, Crosby, Cienfuegos; Montano, Wetherell, Rappahannock; Wm Allen, Case, Richmond; Enterprise, Griffin, Baltimore; Cambridge and Mail N Vork

Cleared, Bark Argosy, Plumer, Havana;—Brigs Spy, Staples, Mayaguez; Mentor, Carr, Havana; Triumph, Wright, St Josephs, F; Mary Pease, Shields, Portland; —Schs Equimaux, Cook, Richmond; Gleaner, Wixon,

SUNDAY, Feb. 25. Arrived, Brigs Ida, Parker, Baltimore;—Schs Jasper, N York; Moro, Kennebunk; Echo, Saco; Mary Gay, Portsmouth; Crescent, Newburyport.

Brig Alexandria, (of Boston) Covill, about 50 days from Apalachicola for New York, put into Washington, N. C., 14th inst., in distress, short of provisions, and with loss of sails and rigging: hull and cargo in good order. The A. had been supplied with provisions about 5th, lat. 34 40, by sch Jas. Otis, at Washington, N. C., from Charleston.

### Roston Prices Current.

APPLES, bbl				fron	200 1	o 3.00
BEANS, white, per bushel,					1.12	1.25
BEEF, mess, bbl					14.00	14.50
No. 1,					12.00	12.50
prime,					9.75	10 00
BEESWAX, American, lb.					26	31
CHEESE, new milk, lb.	•	•			8	9
FEATHERS, northern, geose	1h				_	_
southern, geese		•	•	•	37	45
FLAX, American, lb	,	•	•	•	9	12
Fish, Cod, per quintal,	•	•	•		3.25	3.37
FLOUR, Genesee, bbl.			•	•	8.50	8.62
Baltimore, Howard	etne		•	•	8.00	8.50
	sire	et,	•			8.25
Baltimore, wharf,			٠	•	8.12	
Alexandria, .					8.12	8.25
GRAIN, Corn, northern yelle			usnei,	•	-	76
southern flat	yeno	w,			76	
white, .			•	•	74	76
Rye, northern, .						1.10
Oats, northern, (prit	ne)				52	54
HAY, best English, ton of 20	1 000	bs.			20 00	
Hard pressed, .					18.00	20.00
HONEY. (Cuba) gallon,					45	52
Hors, Istquality, 1b.					5	6
2d quality, .					3	4
LARD, Boston, 1st sort, 1b.					9	10
Southern. 1st sort,					8	9
LEATHER, Philadelphia city	v tan	nage,	lb.		28	29
	ntry				24	25
Baltimore city		do.			25	26
do d	lry hi	ide,			-	-
New York red,	light.				20	21
		hter,			20	21
do. dry hide					20	21
LIME, best sort, cask, .					90	1.00
PORK, Mass., inspection, e.	xtra	clear	, bbl.		21.50	
Clear, from other S	State	8			20.00	21.00
Mess,						
SEEDS, Herd's Grass, bush	el.				2.75	3.00
Red Top, northern	, bus	shel.			87	1.00
Hemp,	,,	,			2.50	2.7
Red Clover, northe	ern. l	b.			13	_
Southern Clover,	,.				12	1:
TALLOW, tried, lb					12	
Woot, prime or Saxony F	eece	s. lh.			50	
American, full bloo					45	
American, washe	d, m	asiice	., .	•	41	4
American I washe	ď	•	•		38	
American, washe	ď	•	•	•	33	
Native washed,	α,	•	•	•	_	
E . (Pulled super	fine		•		42	A
No. 1,	une	, .			37	
No. 1, No. 2, No. 3,			•		28	
No. 2, . No. 3, .					20	3
2 - (10.3, .					_	-

# PROVISION MARKET.

	RE	TAI	L	PRI	CES			
BUTTER, tub, 1b.							18	22
lump,							22	25
CIDER, bbl.							3.00	3.25
lams, northern,	b.						72	14
Southern	and	West	ern.				12	13
Eggs, dozen,							20	22
PORK, whole hog	s lb						8	9
POTATOES, new,							40	50
POULTRY, lb.							14	16
						f NJ		

[From the Daily Advertiser and Patriot.] BRIGHTON MARKET-MONDAY, Feb. 19, 1838. At market, 270 Beef Cattle, and 900 Sheep. 40 Beef

PRICES. Beef Cattle-Last week's prices were not supported. We quote extra at \$7 00; first quality \$6 50 at 6 75; second quality, \$5 75 at 6 25; third quality, 4 75 Sheep-Lots were sold at 2 50, 2 75, 3 00, 4 50, 4 75,

Periodical and Book Store. WEEKS, JORDAN & CO., PUBLISHERS, BOOKSELLERS & STATIONERS

and \$5 00.

Swine-None at market.

AND GENERAL AGENTS FOR ALL POPULAR PERIODICALS,

RELIGIOUS MAGAZINE for 1838.

RELIGIOUS MAGAZINE for 1838.

THE Publishers have the pleasure of announcing that in addition to the present editor, I rofessor Andrews, several gentlemen well known to the Christian public are to be associated as joint editors, among whom are Rev. J. Abbott, author of the "Corner Stoue," &c.; Rev. H. Winslow, author of the "Young Man's Aid," &c.; Rev. N. Adams, author of the "Baptized Child," &c.; Rev. J. S. C. Abbott, author of the "Mother at Home," "Child at Home," &c. (each of whom will be responsible for the character of the work,) and other friends of Evangelical Religion in this city, and other parts of New England. No effort will be spared to render the Magazine one of the most popular and widely circulated, as it is already one of the cheapest periodicals published—575 octavopages per an sum, at \$2 in advance.

WEEKS, JORDAN & CO.

Feb. 28.

MUSIC BOOKS,

FOR Schools, Choirs, &c. A complete supply of the various works in popular use, for sale at the Literary Rooms, 121 Washington street. WEEKS, JORDAN & CO. Feb. 28.

MARLBORO HOTEL. This House is kept on the stricting sold or used in the house. Smoking cigars not allowed on any part of the premises.—Family worship for those who wish to attend is observed morning and evening. The house has recently been enlarged and fitted up in the best style. The furniture and bedding entirely new. The table will be found spread with as great a variety and served in as good style as at any other Hotel in the United States—a large number of sleeping rooms are to be added to the establishment. Members of the Legislature and others wishing permanent board, will find it pleasant home.

'TIS WINTER, WINTER FAR AND WIDE. 'Tis winter, winter far and wide,

And icy winds are blowing; And thick, and thick on every side 'Tis ever, ever snowing :-Well, let the storm beat dark and wild, The spring will come so soft and mild, The earth with buds bloom brightiv.

How desolate the hill and field. Away the flowers have hasted; To winter's blast their beauties yield, And all their charms are wasted :-The trees will soon again be green, The beauteous flowers again be seen The earth with buds, &c.

The stream is frozen in the vale, And still the insect's thrumming; Oh, where is now the nightingale, And where the bee, soft hun ming The waterfall will wake again. And bird and bee renew their strain: The earth with buds, &c.

Oh, dark and chilly is the night, And long before the dawning; As if it were the Sun's delight, To rob us of the morning :-We care not for the night so long,

For soon will come the days of song, The chilling frost conceals the ground, And snow so deep is lying: Without a pleasant sight or sound

The day of life is tlying: The stormy wind pass away, And warm will be the spring-tide ray, The earth with buds, &c.

#### Biographical.

FOR ZION'S HERALD.

Died, in Fairhaven, Jan. 21, 1838, PHEBE, consort of Br. William W. Taber, aged 51 years. Sister Taber experienced religion, and joined our church, near thirty years ago, under the labors of Rev. E. Kibby; but in a few years, having lost her first love, and being too successfully opposed, she left the church, and remained in a backslidden state until four years ago, when she returned to "the Shepherd and Bishop of souls," and again offered herself to the M. E. Church, of which she remained a worthy member until she was suddenly removed to the church triumphant.

She was well as usual until the day she died, yet she often expressed a conviction, that she had not long to live-that she should be suddenly removed, &c. The solemn remarks she made in class-meeting the Tuesday evening before her

death, will not, I think, be soon forgotten. She was living with her third husband, who, though left to mourn her loss, has the pleasure of reflecting, that instead of opposing her, they have ever lived in view of a solemn separation, and a final meeting at the judgment seat of Christ.

N. Fairhaven, Mass., Jan. 24.

FOR ZION'S HERALD.

Died, at Stratham, N. H., Dec. 9th, 1837, Mr. SAMUEL G. LANE, aged 25, a member of the Junior class in Bowdoin College.

The subject of this brief notice, experienced religion in 1826, and became a member of the M. E. Church. Being early desirous of accomplishing all possible good while on earth, he resolved on securing a liberal education, and entered college in the fall of 1835. His health began to fail very soon after becoming a member of college, and early last spring, he was under the necessity of returning home, in order, if possible, to recruit his enfeebled system, intending to embrace again, as soon as might be, his beloved pursuits at Bowdoin. But, alas, he was compelled, as has been the case with many unfortunate students, to close up his studies, to be resumed no more. The ravages of disease soon convinced him that his sands of life tage then to the Christian, is the avoiding of the were fast numbering up, and his fond hopes of a long and happy day of usefulness on earth, died in his heart. As he glanced his eye over this world of sin, he wept that he might not tarry for a little time, to benefit his dying race: yet, through his tears, he looked away to brighter scenes, and was willing to be gone.

To portray the character of Samuel, would be little else than to repeat what is often said and written of the excellent that have died. He was remarkable for his mild and amiable disposition, as also for the unaffected simplicity and loveliness of his manners. His piety was unobtrustve, yet manly-mild, yet firm-unimpassioned, yet unwavering and active. It was the pure and gentle flame, emitting constantly its delicious rays, increasing at the last to unwonted brilliancy and splendor.

If in the features of his mind, he might not be ranked among the most brilliant and showy, still may it be said of him, that he possessed in no ordinary degree, those intellectual qualities to which we are accustomed to refer, as being of much greater consequence to mankind. His was a strong and efficient mind, diligent in application, patient in investigation, sound in judgment, well balanced by discipline, and rapidly advancing in improvement. I once rejoiced in the prospect of hailing him in future days, not only as a dear and valued friend, but also as an efficient associate and fellow laborer in the cause of learning and religion. The prospect is perished. That beautiful star has fa-ded from the earth—faded away into the light of everlasting day!

His last days were blessed. His dying strength was exerted to the utmost for the benefit of those who came to visit him in that mortal sickness. As death approached, it was welcome-more than welcome, and his sun went down at length, without a cloud.

> Rest thee, my brother, rest, Thy troubles o'er, Dwell now among the blest Forever more!

C. ADAMS.

Newbury, Vt., Feb., 1838.

CHILDREN, OBEY YOUR PARENTS. The jail was a large gloomy looking stone building. The windows were made strong by great iron bars fastened across them. But the inside was most gloomy. It was divided into very small rooms, only five feet wide, and eight feet long. Each room had a cross bar iron door, with strong

In one of the rooms in the jail, was a young man the extreme point, the summing up of the whole, about twenty-eight years old. He had been found is death-a separation from happiness, from God, guilty of making and passing bad money, and the and consequently a weeping, wailing and gnashjudge had said that he must go to the State Pris- ing of teeth -- terms expressive of the most incon on, and stay there as long as he lived. But he ceivable state of wretchedness and misery. was so sick, that he could not be moved to the

him. But now how different, shut up in a dark all around him cursing and swearing, and making horrid noises! Oh, he felt very wretched. Said

"I shall never be able to go to state prison, I am too sick. Oh, if I was only ready to die, it of it. "O wretched state of deep despair." would not matter so much."

" And are you not ready to die?" "O, no," said he, "I am afraid to die."

"But why are you afraid to die?" " Because I am such a sinner." "Well, but there is hope and mercy and salva-

tion for sinners, for the greatest of sinners, in Jesus "I have no hope: you may talk to me about

Christ, and about hope and salvation, but I know there is none for me, and that makes me afraid to I talked to him some time about his father; and when I spoke of his mother, then his line

trembled, and a single tear stole down his burning cheek. "Was not your mother a Christian?" "Oh, yes sir, and a good woman she was; many and many a time, has she warned me of

"And you have had good religious instruction, kind Christian parents, who no doubt often praved

for you, and taught you to pray?" "Oh, yes sir." "Then why is it that you are here?" Said the poor dying man, "I might answer it all

one, I did not obey my parents!" These were the last words he spoke to me, fo after saying a few words more to him, I came away, and could not help thinking of his awful condition, and of the reason which he gave me for being in that dark and gloomy jail.

"I DID NOT OBEY MY PARENTS!"-Ch. Intel. FOR ZION'S HERALD.

SHORT SERMON. "The end of these things is death."-Rom. vi 21.

The apostle directs the minds of his Roma brethren, in this chapter, to two different characters, both of which, he showed they were by exquences, or final issue of each. 'The former "is former our text refers, and in examining it, we propose to submit two inquiries.

I. What is not meant in the text? We answer. literal death is not meant, which assertion, we will now prove to be true.

1. Because as sin is the cause of death, these having forsaken sin, could not be subject to death. For the Scripture declares, John xi. 26, "Whose-themselves in the contemplation of the Deity, they ever liveth and believeth on me, shall never die." But Christians, as all others, are subject to death, different aspects; and while Fletcher was absorb therefore this is not a literal death.

2. But again, the death here is put opposite to life in the context. This life, is termed everlast- of immaculate purity and holiness. ing: which, to make the comparison even and just, must be understood as belonging to the one, death,

the dissolution of the body, then has the Christian of domestic life, surrounded with the beauties of no advantage over the sinner; for, after death all nature; Brainerd pursued his mission in a remote would be equal. But we are informed "that god- and howling wilderness, where, in the midst of un liness has the promise of the life to come." What cultivated savages, he was exposed to intolerable is the opposite of life here? Death. The advan- hardships and fatigues." portion of the wicked, which is death. But, as the contemplation of the character of such men as Brain above remarked, this literally cannot be avoided; erd, Fletcher and Martyn. hence the term does not imply a literal death.

4. But if it be said the apostle meant, that by finish, or shorten their lives, then it must not be of character which seems to place them almost rene, they became exposed to the most violent perecution, and were put in "jeopardy every hour." Indeed, they were not so likely to live by professtheir unconverted state. Therefore, this was not a literal death.

5. But did the apostle tell them, that by embraing Christianity they would thereby endanger their lives? And yet, with how much more propriety restoring man to the image of his Maker, the could be say, if this is understood to mean a literal death, the end of these things, i. e., professing Christianity, is death. But did he thus do? No! He pointed them to everlasting life, as the result of a continuance in having "their fruit unto holiconclude that the opposite, the end of wickedness and sin, is not a literal death. Having as I think, satisfactorily proved that this, viz. a literal death. was not meant by the apostle, I proceed to in-

by a close reference to the text and context.

separated from God, death is the consequence, and who had entered into it. this is in proportion to the degree in which we are as it is the consequence of separation from God.

ate of the most perfect unhappiness. bolts and locks, and when the jailer opened or shut hot now taking place, strictly speaking—it is not in judgment, in so far at least as the matter at issue the door, the hinges grated frightfully on the ear. life, but the end, the completion, the closing up, between us and the Journal is concerned.

4. And by a reference to the context, if there be any justness or fitness in the comparison, we Poor fellow! Once he could play in the green must conclude this state of misery implied in the fields, down by the cool spring, or under the shady term death, to be endless, or everlasting, because trees around his father's house; or when he was the end of holiness and piety, is everlasting life .tired, he could come home and lay his head upon And if we conceive from a fair view of the text his mother's knee and rest himself, or if he was and context, any thing short of an endless state, sick, she would sit by his bed and kindly nurse then we know not how to interpret language, and we may be led to suppose that even the everlastand gloomy jail, with no one to care for him, and ing life may have limits. But to close our remarks 5. We observe, that the whole of this is com-

prised in "everlasting destruction from the presence of the Lord, and from the glory of his power." Mark! not from his power, but from the glory is spiritual death. This is the death awaiting every impenitent sinner, if found so at life's termin

IMPROVEMENT. 1. If sin has so fearful a result, shall we con

2. How great the danger of those who trifle with these things. May we properly appreciate them, and act accordingly. Amen.

Jan. 15, 1838.

FLETCHER OF MADELEY, COMPARED WITH BRAINERD.

In referring to the works of the Rev Robert Hall w. have been attracted by the following eloquent description of the character of Fletcher, of Madeley, in comparison with that of Brainerd.

"The life of Fletcher, of Madeley, affords in some respects a parallel, in others a contrast, to that of Brainerd; and it is curious to observe how the influence of natural temperament varies the exhibition of the same principles. With a considerable difference in their religious views, the same zeal, spirituality of mind, the same contempt of the world, is conspicuous in the character of each. But the lively imagination, the sanguing complexion of Fletcher, permits him to triumph and exult in the consolatory truths and prospects of religion. He is a scraph who burns with the ardors of divine love; and spurning the fetters of mortality, he almost habitually seems to have anticipated the rapture of the beatific vision. Brainerd, oppressed with a constitutional melancholy is chiefly occupied with the thoughts of his pollutions and defects, in the eye of infinite purity. His is a mourning and conflicting piety, imbued with the spirit of self-abasement, breathing itself forth in 'groaning which cannot be uttered;' always dissatisfied with itself, always toiling in purperience acquainted with, to stimulate them in the suit of a purity and perfection unattainable by mor-Christian, or righteous character—the opposite of tals. The mind of Fletcher was habitually the one they had been; he declares the conse- brightened with gratitude and joy for what he attained: Brainerd was actuated with a restless death;" the latter, "everlasting life." It is to the solicitude for further acquisitions. If Fletcher soared to all the heights, it may be affirmed with equal truth that Brainerd sounded all the depths of Christian piety; and while the former was regaling himself with fruit from the tree of life, the

> doing business in the mighty waters.' "Both equally delighted and accustomed to lose seemed to have surveyed that infinite object unde ed in the contemplation of infinite benignity and love, Brainerd shrunk into nothing in the presence

latter on the waves of an impetuous sea was

"The different situations in which they were placed, had probably considerable effect in producing or heightening their respective peculiari-3. If the term be understood simply to imply ties. Fletcher exercised his ministry in the calm

Mr. Hall thus speaks of the benefit to be derived for

"If the biography of men such as these, fails to produce all the benefit we might expect, some will ing "these things," they would thereby either be ready to impute it to that hopeless superiority forgotten that by embracing Christianity, they above the reach of imitation. The justice of the would not prolong them, inasmuch, as the moment inference, however, may be fairly questioned, since they became the followers of the despised Nuza- he who proposes for his imitation a model approaching to perfection, though he may not equal will, probably, in the fervor of his exertions to copy it, take a higher flight than if he had coning the doctrines of the apostle, as they were in tented himself with the contemplation of an inferior standard. He who forms his taste on the inimitable productions of a Raphael, will reach nearer to perfection than he could arrive by the study of an inferior artist: and, for the purpose of wisdom of God has thought fit to exhibit a faultless model, in the character of the incarnate Redeemer."

We have been requested to copy the following from the ness," which leads us by parity of reasoning, to Christian Advocate and Journal, by Rev. B. Otheman, who furnished some introductory remarks. These remarks were furnished the printer, but have been inadvertently mislaid.

Brother Cox's expressions of good will towards us are in perfect accordance with the high opinion II. What is meant in the text? A spiritual death we had entertained of his character and spirit, and to come, or future. Let us then substantiate this we assure him that they are most sincerely reciprocated on our part. We have copied his articles in 1. As a separation of soul and body is death, so the our paper, because we desired a fair and dispasseparation of life from the soul is its death. Hap- sionate investigation of the subject which the voness is the sole supporter of spiritual life. Take ciferous declamations of others had brought before this from angelic and heavenly beings, and they the public; and we were happy to find in him a God is the only source of it, truly and pro- candid writer on that side of the question, more perly speaking. Hence, as every wicked soul is able, certainly, to do it justice than any one else

The views of both are now before our readers removed from him. Hence, this denth is spiritual, and we have no desire to influence their decision respecting them. The main points of difference, 2. This death consists not in being tormented we think, must be perceived by all who will care in a literal flame of fire, although these expres- fully compare what has been said on both sides. sions give us a faint idea of what it is, viz., an- Much time indeed might be spent in explanations guish, pain, remorse, sorrow, misery, in one word, definitions and illustrations on minor points. But n the most complete state of unhappiness con- on reviewing the whole, we perceive that in atceivable. As spiritual life is a state of perfect tempting to reply to the article from the Journal in happiness, so on the contrary, spiritual death is a our present number, we should only repeat some part of what is contained in Bishop Hedding's ad-3. Carry out the idea of the text, and we have dress, Dr. Bang's communications, or our own refuture state presented to us; and this death in marks already published. We refer the reader that future state,-"the end of these things." It is therefore to these, and leave him to form his own

There are two or three points, however, which it | may be proper for us to notice in this place.

may be proper for us to notice in this place.

The true and legitimate interpretation of the paragraph quoted from Bishop Emory's Defence of our Fathers, we are satisfied to suspend upon the terms of the text itself, viewed in connection with the subject, and the known sentiments and practice of the subject, and the known sentiments and practice of the subject, and the known sentiments and practice of the subject, and the known sentiments and practice of the subject of the subject, and the known sentiments and practice of the subject, and the known sentiments and practice of the subject, and the known sentiments and practice of the subject, and the known sentiments and practice of the subject, and the known sentiments and practice of the subject, and the known sentiments and practice of the subject, and the known sentiments and practice of the subject of the subje

ples of our economy, guarded by the restrictive regulations, we think will be understood. And in so far as the argument is concerned, we trust our remarks will be correctly applied. It belongs to the conference to be governed by those principles. But that the members of one have a part conjointly But that the members of one have a part conjointly with those of all the others, in preparing the way to effect any proposed change, gives them no claim to act irrespective of the existing principles in conducting their regular conference business. No preacher can be received to travel without first receiving the recommendation of a quarterly meeting conference; so that these bodies have a control in this matter. Yet the quarterly meeting conferences in their expansity we such have no power. conferences, in their capacity as such, have no power to admit preachers to travel, any more than annual conferences, as such, have power to change the restrictive regulations.

We supposed our views misapprehended by the Journal from this circumstance. It appeared to us that the general course of reasoning pursued by the editor, as well as his illustrations throughout the article, proceeded on the ground that the bishop had a right, according to our doctrine, to decline doing any kind of business. Whether that was a correct view of it or not, we wish others to Term. determine, rather than ourselves. In what sense our doctrine makes the bishop "guardian of both doors" in a conference, or whether it invests him with any authority other than is common to responsible officers in judicatories, instituted for special purposes, we leave to be decided by comparing our remarks with acknowledge principles and uniform usage in such cases.

"1. The scheme of the Advocate is impracticable. We will suppose a case presented by the bishop. The doctrine of the Advocate is, that the conference may decline acting upon any question submitted by the bishop. Now how can the conference decline acting, without acting The moment the question obtains a second, it is no longe with the bishop as the Advocate contends, but it is in the hands of the conference. It is for them to reject, approve of, or make some other disposition of it in an orderly of legal manner."-[Journal.]

In the first case, suppose it is not either moved or seconded by any member of the conference what will be the result? Does not the conference decline acting? But suppose the application come in writing, from the bishop, or any other person, formally addressed to the conference, and a motion be made, that the subject is not cognizable by that body, and prevail? Is not that to decline acting on it? Or, if a motion be made that the person presenting it, have leave to withdraw his document, or even that the subject be indefinitely postponed, or laid on the table, would not either of these be declining to act on it? In any sense assumed by the Advocate, it certainly would. Let the reader compare and judge.

The precise import of the second objection w do not understand, not even what the Journal represents as the object of the Advocate. To place the parties in a situation to prevent any thing bethe parties in a situation to prevent any thing being done in the conferences is certainly not the object of the Advocate; and if the doctrine it has laid down leads to such a result, we have not the sagacity to see it. In our estimation, directly the reverse is the fact. With respect to regular conference business, the bishop is obliged, we have said, to bring it forward; and if he does not, is liable to impeachment. There can be no danger in respect to this, then:—we presume there is no apprehension of any. If a majority of the conference should turn aside such business, by any positive course they might adout; such as laying positive course they might adout; such as laying the such business, by any positive course they might adout; such as laying the such business, by any positive course they might adout; such as laying the such business, by any positive course they might adout; such as laying the such business, by any positive course they might adout; such as laying the such business and consulting one of their own sex, reader any ingunent in favor of their practics. positive course they might adopt; such as laying each item on the table, or adjourning the sessions of the conference from time to time, or any other process having the same effect, admitting them control in this matter, they might indeed trammel the operations, and prevent the regular business being done. To this, therefore, we have objected. Still, there is little doubt with us, that, in such a case, it would be the right, if not the duty of the bishop, to go through the regular minute business OR Companion of the Frugal Housewife, by Mrs. Child, bishop, to go through the regular minute business OR companion of the Frugal Housewife, by Mrs. Child, bishop, to go through the regular minute business with the minority only, leaving the others to take their own course. But beyond the regular business, in matters in which the parties could not agree, either the bishop or a majority dissenting, what serious consequence would result from their being brought into an attitude in which they could do nothing? It is possible, in such cases, that nothing ought to be done. In every instance of the kind, the dissenting party, if actuated by honest kind, the dissenting party, if actuated by honest motives, must really think so. And what of this? motives, must really think so. And what of this? We have said before, bounds must be set somewhere. And to a doctrine which would compel a bishop to sit and hear every thing which might be brought before a conference, and discussed in it beyond the regular business, until they were pleased to release him, we have before said, we cannot a conference, and discussed in it beyond the regular business, until they were pleased to release him, we have before said, we cannot a conference a conference and discussed in its beyond the regular business, until they were pleased to release him, we have before said, we cannot a conference a conference and discussed in its beyond the regular business, until they were pleased to release him, we have before said, we cannot a conference and the public, that he still continues his businessate the old stand, at the corner of Tremont and Eliot streets, where he continues to keep a general assortment of West India Goods and Groceries (with the exception of ardent spirits). The smallest favors gratefully acknowledged.

Jan. 17. ed to release him, we have before said, we canno subscribe. Nor can we conceive that declining t do so, or to concede the right of the conference to oblige him to do so, has in it a single element of the fearful thing we call coercion. But we are extending our remarks beyond what we intended. Whether the doctrine of the Advocate be chargeable with the consequences which our respected brother Cox has inferred from it, and to which he has applied his remarks, we leave our readers to judge. And so we will dismiss the subject for the present. Want of room prevented our publishing

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the subject, and the known sentiments and practice of the writer. Whatever private reasons we may have to confirm us in our opinion respecting it, we do not wish that they should be employed to influence that of others. They will judge for themselves.

What we said of the peculiar process which the preachers throughout the connection are to take, in order to effect a change of any of the principles of our exceptions.

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commences.

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Newbury, Vt., Jan. 20, 1838.

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om 50 cents to \$9.

Irom 50 cents to \$9.

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FOR ZION'S HERALD. TO THE REV. J. HORTON.

DEAR BROTHER-I have read your "R Bishop Hedding's Address," with more attention. Not because I approve of the a I was in hopes of obtaining light on one point,-a point which I believe has been of or misunderstood by nearly all who have the subjects of abolition and slavery, pr The point is this. In what does the moral e ry consist? Much has been said on this p settling it, but little reference has been had ble. Bishop Hedding has undoubtedly fi much as he has brought no positive scrip mony to this point. You think, and thi that in order for one man to possess this ri hold another man as property or possession

following sentences from the Bishop's add "The right to hold a slave is founded on Therefore all things whatsoever ye would should do unto you, do ye even so unto them the law and the prophets.'-Matt. vii. 12. T that to emancipate their slaves, would be the the rule, 'Do as ye would be done by.' But are wrong in principle, cannot be proved, unliproduce a precept of the divine law equal to saith the Lord, Thou shalt not keep a slave."

have a divine precept to this effect. You

"The sense of this paragraph is not injured these sentences together, as they are design slavery in certain circumstances. In proof of sign, it certainly would not be much to req

precept of the divine law be produced equal

In your reasoning on the above, you say

aith the Lord, Thou mayst own a slave." If by slave you mean one man held as possession by another, then I present you s cept in the following passages: Both thy bond-man, and thy bond-maids shalt have, shall be of the heathen that are i

· Moreover, of the children of the strangers journ among you, of them shall ye buy, and of ilies that are with you, which they begat in

you; of them shall ye buy bond-men and bond

and they shall be your possession."

"And ye shall take them as an inheritance children after you, to inherit them for a posse shall be your bond-men forever."

The doctrine of the above passages is so God has invested man with the right to h property or possession, "under some circu by a precept of the divine law, that comme necessary. They were also to be the "po their children," and to be handed down a or possession "for ever." Unless it appear law has been abrogated by God himself still in force. The conclusion then is, certain circumstances, one man may ho man as property or possession at the prese enough to make the above passages speal doctrine. If you understand them differe give us your exposition. I think, however readily perceive that the moral evil of s not consist in holding men

with the above precept. But let no one say, I am an apologis ry,-if you please, American slavery. I h slavery, as existing in the Southern State grant sin in the sight of God. My prayers, my influence, are all combined for the ext of this enormous moral evil. I hope to when it shall be entirely abolished. The a I believe, are doing nearly all that is done in work. Through their instrumentality, the of slavery will doubtless be achieved. A contend for, as differing from some of m brethren is, that men may be held as prop vine appointment. You may call this slav please. Surely it is not American slave moral evil of that "complicated villany"

omething else.

FOR ZION'S HERALD. LETTER TO A YOUNG CONVE

An Aboli

MY DEAR FRIEND-You ask my adviion to a very important subject-that o ing yourself with the church of Christ. form me that opposing influences affect that you are undecided; that you have attended an Orthodox meeting-that you and associates are there—that you like of the church, and that it might be adv in many respects, for you to connect you that church. On the other hand, you te while the labors of the church on which attended, have failed to bless you, the ex a Methodist meeting have been effectual vation of your soul; that having obtaine among them, you feel doubtful, whether on that account, your duty to join them like their meetings and feel happy when v and you ask me to advise you under suc stances what to do. Whether to join t dox church where you have formerly at the Methodist church, where you have verted. I will give you what I think to tial advice; and what it will be safe for for all to follow. I do not choose to give and direct advice, but rather to lay do rules easy of application, and which can obeyed, to lead you in the way of duty. The first rule is, Join that church whos

ou believe. In connecting yourself with as you will be required to promise that you tain the confession of faith adopted by the and to say that you believe it. Now you